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The War. So far as is to be gathered from the accounts received, the situation as between the hostile forces in Manchuria has not changed materially during the past week. The recent battle, the scene of which was the vicinity of the Shakhi river, like the great battle of Liao Yang, was prolonged from day to day and occupied a full week. As reported last week, it resulted in disaster to the Russian arms. General Kuropatkin's army was not only checked in its advance, but was driven back with heavy loss in men, artillery and military stores. This heavy disaster following so many defeats, and following too Kuropatkin's boast that the time had come when he would compel the Japanese to do his will, means an additional and serious loss of prestige for the Russian army. There have been no official statements as to the losses sustained by the opposing forces in the late battle and none from unofficial sources that can be regarded as fully trustworthy. Some estimates place the Russian losses as high as 30,000. This may be an extravagant estimate, but it is conceded on all hands that the list of casualties was very large, and there appears to be no doubt that in this engagement the Russians lost much more heavily than the Japanese. The condition of the country, owing to the heavy rains, and the worn out condition of both armies, has prevented much heavy fighting during the past week. The Russian army appears to have maintained the position held by it a week ago, and even to have made some slight advances. Indeed General Kuropatkin's defeat appears not to have been of so disastrous a character as it was generally supposed to be a week ago, but it was sufficiently serious to cause great disappointment and dismay in Russia and to destroy all hope of a further southern advance of the Russian arms in Manchuria before next spring. The garrison at Port Arthur under General Stoessel is still holding out bravely, but the besiegers are drawing the curtain more and more closely about the doomed fortress, and the day of its fall is drawing near.

Political. The sensation of the past week in political circles has been the resignation of Hon. A. G. Blair from his office as Chairman of the Railway Commission. Mr. Blair's resignation, although a surprise, it is said, even to the other members of the Commission and to his own intimate friends, would not of course in itself necessarily affect political issues in any marked degree. It is the contingencies connected with the event—especially the uncertainty as to Mr. Blair's immediate intentions—that have given rise to the excitement. At present writing he has not seen fit to take the public into his confidence. In announcing his resignation to the other members of the Commission Mr. Blair intimated that this step was taken in his own personal interest and because there had been presented to him an opportunity to turn his mind and his energies in a direction which would be much more profitable to him than the position he held as Chairman of the Railway Commission. Mr. Blair has also authorized the statement that, beyond affirming his strong objection to the Grand Trunk Pacific scheme, he has no present intention of re-entering public life. It is well known that Mr. Blair's opposition to the Grand Trunk Pacific scheme when it was discussed in Parliament in 1903 was strenuous and powerful, and it is generally believed to have had considerable influence upon public opinion. The Opposition press have generally interpreted Mr. Blair's words in respect to reaffirming his strong objections to the scheme as indicating an intention to take the stump in opposition to the Government's railway policy, and there is evidently an expectation that his doing so would tell heavily against the Government. So far however there is no intimation from Mr. Blair that he intends to take this course. The Government newspapers naturally seek to discount the influence of Mr. Blair's present opposition to the G. T. P. scheme, saying that his views on the subject have been already published and are well known, and that the arguments which he advanced against the scheme are the same as the Opposition leaders have been urging in the current campaign. What the very advantageous position is which awaits Mr. Blair's acceptance is still unknown to the general public. It has been reported that he is to accept a solicitorship in connection with the Canadian Pacific or in connection with the Grand Trunk. Another report is that he is to become manager of an important milling company, but these reports have all been explicitly denied.

The Synod and the Versions. At the recent meeting in Montreal of the Synod of the Church of England a lively debate occurred over the proposition to permit, "at the discretion of the Ordinary," the use of "what is known as the American version of the Bible" in public worship. The use of the English edition of the Revised Version, it should be explained, had already been authorized. But the proposal to place on the same basis the "American Version," (by which we suppose is meant the American Standard edition, so called, of the Revised Version) met with vigorous opposition, and though the proposal emanated from the Bishop, it was finally rejected by the Synod. Judge Hanington of New Brunswick, was particularly outspoken and determined in his opposition to the proposed innovation. The Judge apparently did not think it necessary to consider whether or not the new version gives the sense of the original Scriptures more correctly and in terms more easily understood by the people than does the old. If his remarks are correctly reported by the *Montreal Witness* the fact that the version in question had an American stamp on it appeared sufficient to determine his judgment in the matter. He admired the Americans for many things, he said, but he was not an admirer of American institutions. The Mother Church had not used this American edition, and this seemed to him a good reason why it should not be adopted by the Church in Canada. He would not use this version, he declared, if an angel from heaven offered it. The Judge appeared to take the ground that uniformity in the rendering of the inspired Word was of more importance than conformity to the exact sense of the original Scriptures. He thought a clergyman should not explain to his congregation that his text in the English rendering did not give the correct sense of the original, as to do so must prove unsettling to the minds of young people. One would think this a somewhat weighty argument for the use of the most correct version obtainable, but the Judge evidently did not so regard it. There were, on the other hand, members of the Synod who warmly upheld the "American Version" and pleaded for its use. But some of its warmest advocates did not appear to have a very clear idea of the differences between this version and the Authorized and the English revision. Thus, Rev. Mr. Dicker is reported as saying that the American edition was simply the Authorized Version word for word, except for necessary marginal references. Mr. Jarvis who also warmly upheld the value of the American edition said it was word for word the Authorized Version. Whether Mr. Dicker and Mr. Jarvis meant by "the Authorized Version" the King James Version or the English edition of the Canterbury Revision of 1884, it is evident that their words are not a correct description of the American Standard edition of the Revised Version. But perhaps these gentlemen were not correctly reported. To our minds the American Standard edition of the Revised Version is the best edition of the Bible for public or for private reading, and it is best because it differs in many of its renderings both from the King James Version and the English edition of the Revised Version and in doing so gives the sense of the original more correctly and in terms more intelligible to the ordinary reader. The American edition is also much superior to the others in respect to its headings of pages and chapters, and especially in respect to a new and very valuable system of references. . . . The triennial Convention of the Protestant and Episcopal Church of the United States, sitting in Boston, has also discussed at length the question of permitting the use of the Revised Version, but the question was decided in the negative by a majority of both the clergymen and lay delegates.

Hudson Bay Expedition.

Mr. A. P. Lowe who was in charge of the Government expedition to Hudson Bay has returned to Ottawa after an absence of about one year and three months. He and his party wintered at Fullerton Inlet, the extreme northwest point of Hudson's Bay, and in July last came out by Hudson's Strait to Port Burwell, where the Neptune met the Eric, and received supplies of coal and provisions. The arrangements for the meeting between the two steamers were so perfect that they arrived within an hour of each other. Leaving Cumberland Sound on July 25, the "Neptune" pro-

ceeded north through Baffin's Bay to Cape Sabine, noted as the headquarters of so many polar and polar relief expeditions. It was there that fourteen out of twenty men of Greely's expedition perished of starvation. Beachy Island the headquarters of Sir John Franklin's party, and where also the Franklin relief expedition in 1858 passed their first winter, was visited, and many interesting relics of the ill-fated Franklin expedition were found. Only one American whaling vessel and four Dundee whalers were met with in Hudson's and Baffin's bays. The American whaler belongs to a company which has its headquarters in Hudson's Bay. There is no disposition whatever to resent or resist Canadian jurisdiction in those waters. On the contrary, it is welcomed as affording security and protection, and the American ship will enter alongside the Dominion steamer "Arctic," Captain Bernier's vessel, at Cape Fullerton, on the north-west coast of Hudson's Bay. The whale fishery seems to be pretty well depleted, as only three or four were seen during the cruise of the "Neptune." Mr. Low is satisfied that for three and a half months in the year the Hudson Straits are navigable for commercial purposes, during which time, it will be conceded, an immense amount of grain could be shipped to Europe via the Hudson's Bay route, where the long-projected railway constructed from Manitoba and the Territories to the west coast of that great inland sea.

The Abstainers Advantage.

Mr. T. P. Whittaker, a member of the British House of Commons, is also a managing director of the United Kingdom Temperance and General Provident Institution, Mr. Whittaker has given much study to the value of total abstinence as an asset in life insurance. By comparing statistics extending over a half century in connection with his institution he finds that out of 100,000 persons alive at thirty years of age in the temperance and general sections respectively, something like 11,207 more abstainers than non-abstainers would be alive at seventy years of age. The difference in favor of the abstainers would be 5,193 at the age of eighty, and 533 at the age of ninety. According to a Standard Life Assurance table known as the "OM" table, the expectation of life of an assured male aged thirty is 35.1 years, whereas the expectation of the institution's temperance lives at that age is 38.8 years a difference of 3.7 years. Mr. Whittaker also finds that in cases where the insured live in unhealthy climates or engage in unhealthy occupations, the advantage of the abstainers is still more marked. Similar results have been noted in the experience of other insurance institutions. In this connection the *Montreal Witness* calls attention to an interesting comparison drawn some time ago between the statistics of two Friendly Societies the Rechabites and Oddfellows, both being composed of men in the same station of life, but the latter chiefly consisting of moderate drinkers. Taking the ten years from 1803 to 1902, the Oddfellows showed that the average number of days of sickness per member was between ten days, two hours, (minimum in 1897), and twelve days and six hours (maximum in 1900). The death rate was one in fifty three in 1893; one in eighty four in 1902. The average duration of sickness among the Rechabites during the same years was from six days and two hours (minimum in 1903), to seven days and fourteen hours (maximum in 1899); death rate in 1893, one in ninety; in 1902 one in a hundred and sixty one. The *Witness* adds: Insurance companies are very generally beginning, officially, to take cognizance of the value of abstinence. The "Insurance News" a prominent financial journal in the United States, sent to the head office of a large number of companies and organizations a query as to whether, other things being equal, the habitual user of intoxicants was as good a risk as the total abstainer. Out of forty two replies received, thirty nine replied to the first query in the negative, and in more or less vigorous terms denounced alcohol as an enemy to health. The remaining three considered "excessive indulgence" injurious. This is certainly a mighty advance since the days when the most radical medical men would merely declare that "the most perfect health was compatible with total abstinence from 'all intoxicating beverages,' and seems to suggest that the 'fanatics' and extremists" of whom we sometimes hear so much, are, after all has been said, among the wisest farthest seeing and most business like of patriots.

Some Religious Drifts in England.

BY PROF. WILLIAM N. CLARKE, HAMILTON, N. Y.

It is generally thought in England, I believe, that the Established Church is steadily losing ground. It is not the church of all the people, as every one knows, nor is it, probably, the church of a majority; but it has the advantage of position and power, and might be expected to hold its own. Its strength with the people, however, is said to be less than it used to be, its ministry is not increasing in power and its general grasp on the actual life of the nation appears to be slowly relaxing.

Naturally, this change does not go on without resistance. The church grasps at power, and labors to keep it. Two classes of efforts to strengthen it have lately been apparent. Practical and spiritual work has been done with immense zeal and energy, especially in the great cities. Under the lead of such men as the Bishop of London zeal and organization have been combined, churchly activities have been increased, general humanitarian work has been greatly enlarged and the sincerest faith and love have gone forth to bless the people. The leaders in this movement are not Evangelicals of the old school, but High Churchmen. Some are ritualists of high grade, and others not so far advanced are High Churchmen still. It would not be right to say that the movement is a churchly one alone, intended to produce ecclesiastical results, for that is not the case. It represents much truly Christian fervor. We who are not churchly in our ways have henceforth to think of Anglican High Churchmanship not merely as an ecclesiastical but as a religious force.

External strengthening of the church has also been sought. By recent occurrences the alliance of church with state has been rendered more intimate. There were proceedings of great importance in connection with the consecration of Canon Gore as bishop of Worcester. Objections were made to the appointment, and the question of the terms upon which episcopal appointments could legally be made was for the first time fully adjudicated in the highest court. The result was that the rights of the state were powerfully confirmed. Interference with the operations of church and state in their official unity was practically forbidden, and thus the bonds of the establishment were strengthened. There is no doubt that the establishment stands firmer in consequence, so far as a legal decision can make it so. It is true that the victory lies with the state rather than with the church, and the church appears more clearly than ever as subordinate to the state; but the union of the two has undoubtedly been rendered stronger.

At the same time a powerful effort has been made by the church to strengthen its grasp on popular education. The famous Education Bill, over which England has been so profoundly excited, represents the desire and purpose of the Established Church to extend its power. By means of it, if it is finally enacted, far greater power will be placed in the hands of the church. Educational work of the lower grade throughout the country will be more controlled than now by ecclesiastical authorities, and it will be more difficult than ever for persons outside the establishment to become teachers. The cost of church schools will be charged to taxation, and the public will be required to pay for the support of schools over which it can exercise no control. No attempt is made to conceal the fact that this is a grasp for power.

But with church and state bound closely together, and with education still more firmly in the churches hands, surely, it may be said, disestablishment is less conceivable than before, and the church is newly fastened in a position from which it cannot be removed. But in this there is no spiritual strengthening, no accession of inward power, no suggestion of increase in religious vitality. In some quarters, as I have said, the church of England is exhibiting great spiritual vitality and doing most vigorous religious work; but the present invoking of external help and re-enforcing of artificial supports is not a part of any forward movement. It looks rather toward the further secularization of the Anglican ideals, already secular enough, and toward reliance upon government more than upon spiritual power. Such a movement is extremely ill chosen if the church really desires a strengthening of its position. It has aroused an intensity and bitterness of opposition from which great results may come. The church appears as an eager claimant for power, to be obtained through political means. But political strength is not real strength to a Christian body, and in no form is force a substitute for spiritual energy as a means of attraction. The antagonisms that fall to the lot of an Established Church will be immensely increased by the recent actions, and the church will find its grasp on the national life to have been weakened by them.

How far are the other Christian bodies in England, the Free churches as they love to call themselves, are really growing in power, I do not feel myself qualified to judge. They work under great difficulties, and deserve great credit for their fidelity. But one thing is certain; they are rapidly drawing together in the bonds of a common sympathy and interest. The Free church element is becoming unified. If the Established Church had desired to bring this to pass, it could have devised no better means than the Education Bill. By this proposal of hostile legislation the

Free churches are simply forced into a closer unity. The pressure of the establishment has always had the effect to keep the various denominations in more intimate fellowship than has prevailed among them in America, and now this union is made closer and stronger yet by what is regarded as an insult upon the common liberties. There exists a strong federation of the Free churches, extending throughout the country, which watches the interests of all the bodies that compose it, and seizes all occasions for helping the common cause.

I was present at an interesting occasion in a village near Cambridge where three congregations, of three denominations, were uniting to erect a mission hall for the use of a small detached community two miles away from them. The foundation stone was to be laid, and five hundred people from the farms and villages around gathered to see it done. The president of the local branch of the Free church federation, himself a Quaker, was there, and a distinguished woman, of still another denomination, was brought out to lay the stone. The three pastors conducted the service together, and in a great outdoor meeting at twilight, addressed by friends and strangers, the five hundred rural folk rejoiced in the forward movement and the unity of faith and purpose that made it possible. This occasion was a type of a large and hopeful movement. The denominations are not merging into one another, so far as I could judge, but they are becoming one in spirit and aim, and are working together with increasing energy and fervor for the cause that is common to them all.

I am sorry that the Church of England is weakening itself on the one hand, as I think it is, where it strengthens itself by noble work on the other. Anglicanism did not attract me, so far as I saw it, but as a friend of all that is good I can only wish it to be spiritually powerful, and so I am sorry to think of the church as secularizing itself and as standing against reasonable claims of the people. I was glad to find in the Free churches, as I looked in upon them many signs of spiritual vigor. They have their limitations, which are only too visible, and one could wish many things otherwise, but in various Free Church assemblies I felt the warmth of genuine religion, and bore testimony from the heart that spiritual power was there. England has to deal with the same materialistic drift as America, and there is need that all Christian agencies at their best should stand in fellowship to carry forward the work of the spirit of Christ.—The Congregationalist.

Faith For Others.

Not unfrequently the members of a church have been charged with the entire fault for the want of success of an evangelistic effort, and have been told that if they would only believe it there would be a revival and the unconverted would be saved.

It is certainly very desirable that Christians should always have a vital earnestness in the conversion of those about them; that they should be fervent in prayer and earnest in effort for the salvation of others. But there is an evident fallacy in holding that the only prerequisite to a revival and to the conversion of men and women is belief on the part of Christians. If this were the case a few Christians, by the exercise of a large amount of confidence, could bring about a revival at any time. Probably there are those who would claim that this is true; but that belief does not appear to be sustained by the facts. We recall instances in which a number of very sincere and devoted Christians have confidently believed that the church and community were on the eve of a revival, but they have been disappointed. Every pastor can remember cases in which members of his church have prayed and labored for the conversion of friends, and have believed that they would be converted, but so far as seen they have not been.

Shall we say then that prayer is a failure and faith is a delusion? By no means. The essential fallacy at the root of the statements that confidence, and enough of it, is sufficient to bring about the conversion of others is a misunderstanding of the nature of faith. To those who make these statements faith is simply this confident belief that certain things very much desired will come to pass. This idea finds some support in the English translations of the Bible where the word "belief" is used as covering the whole meaning of the Greek word "pistis" elsewhere translated faith. Faith is not confidence that everything is to come about exactly as we desire or even as we have prayed, but humble and filial reliance on God, which enables us, having presented our requests, to leave the granting or withholding to his infinite wisdom. It is a child-like trust that prefers the will of God above its own wishes.

It is easy to see that the other idea of faith goes far to justify the accusation that Christianity takes the government of the universe out of the hands of God and puts it upon the prayers of his people. If it is really true that confidence only is necessary to secure the answer to prayer, where is the limit? If the conversion of one person can be secured simply by believing that he will be converted, why not a hundred, or a thousand, or a million, or the whole human race? We can conceive of no more dangerous provocative to infidelity than this mistaken idea of faith. If one prayer is not answered exactly the way it is expected to be answered, the whole foundation of that sort of faith is

destroyed. It sets aside the will of God and the freedom of man, and makes its own confident assurance the ruling power in the world.

But true faith is never confident of anything except the wisdom and goodness of God. It says with Jesus in that supreme hour in the garden, "Not my will, but thine be done." It joyfully accepts the denial of its own wishes in the confident assurance that the will of the Lord is better. Through tears of disappointment and sorrow it lifts a trustful face to the loving Heavenly Father who makes all things work together for good to them that love God."

It is well to pray for our friends, and to labor for their conversion; and oftentimes we shall have the privilege of leading them to Jesus. But we cannot secure their conversion by adopting a belief that they will be converted. The paralytic was no doubt willing to be converted. Some of our friends may resist every influence we can bring to bear on them, and even the persuasions of the Holy Spirit. After we have done all we can we are obliged to leave them in the hands of the Lord. Many Christians have been made very unhappy by their sincere though mistaken belief that their lack of faith was responsible for the failure of their friends to give themselves to Christ. This responsibility in every case rests alone on the person themselves. Our duty is to do all we can for them, but their salvation is a matter of their own decision.

Perhaps the clearest and most apprehensive Scripture statement of the conditions of answer to prayer is found in John 15:7, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." Here are the conditions of successful prayer. If we are in Christ so that His will is our will, and if His words are in us, so that we will ask nothing contrary to his truth our faith for our friends will be rewarded by their conversion.—Watchman.

A Beloved Name.

BY REV. THERON BROWN.

There may be times and situations in which a man whose life and testimony are a daily rebuke and must incur dislike, and even animosity, but one who can be truly praised "for the enemies he has made" is an exceptional case. Good people sometimes offend so needlessly, and fail so utterly in wisdom and tact, that they seem to invite the hostility of sinners as an indispensible Christian cross. None of the texts written in the Gospel of Love for the church in the days of persecution authorize any such general criterion of virtue.

Sixteen years ago, a young minister was called to one of the churches of suburban Boston and began his pastoral labors. In a flock that had been too long without a shepherd, he found many different wants to satisfy, and many untrained spirits among the youth of his congregation and the social and charitable auxiliaries of his church work. The great city with its iniquities, was at his door. Calm in the peace of God, he faced his task. "Beginning at Jerusalem," in his Master's own way, he organized his band of helpers, young and old, charmed every unruly member into order and efficiency, and became the head and heart of a host united and ready for consecrated endeavor. With his whole soul awake to the suffering and the wrong in his neighborhood, he pitied the sorrow and antagonized the sin. But he comforted the one and rebuked the other with the same kindness. The guilty learned to trust him while they feared him. He would let no man call him enemy,—and there was the hiding of his power. Men in evil business to whom he said, smiling, "I love you, but I do not love what you are doing," found it hard to go on gathering the wage of unrighteousness within the sight of his eyes. Against his gentle firmness and transparent truth there was no weapon. Few could withstand a pleader who (as it was said of him) "carried the commandment to 'love one another,' in his very face."

Last May, in the height of his usefulness, this servant of God suddenly sickened and not long after died. But by his gracious loving kindness he had captivated the whole community that knew him, and he had leavened it with his life. At his thronged funeral there were no distinctions of rank or sect or condition. A Jew among the mourning multitude was asked, by one who did not recognize him, if he belonged to the dead pastor's church. "No, and yes," he answered; "he made the public his parish and that includes me."

When, several months afterwards, a new schoolhouse was ready to be "dedicated" in the neighborhood, a spontaneous vote of the people—mechanics, tradesmen, saloon-keepers, Protestants, Catholics, and Jews—named it with the lamented pastor's name,—the name of the man who won souls by wise and sweet address, without stooping in the least to compromise with wrong.

It was a fit and loving thought of the church to which this good man gave his best years that the ten thousand dollars to be raised and set apart as sacred capital to carry on the district missionary work which he began should also be memorial.

Most of us desire popularity. And what a means of usefulness it is when fairly earned! Many a minister has anxiously studied to know how he can reach the masses and gather them in. Clap-trap devices catch public at-

attention, but do not earn it. Not a single sensational sermon or advertising trick can be charged to the example in this sketch. One of God's noblemen himself, he could bring the lowest into touch with his heart and the heart of Christ without lowering his nobility.

Not all are born with that happy gift, it will be said. But is not the cultivation of such amiable tact a part of Christian discipline? Grace and spiritual self-training may enable followers of Christ to "assume a virtue if they have it not" by nature. And the memory and influence of one who "made everybody love him" lingers long. Certainly the thought of one Christian's good deeds and unselfish devotion will make more fragrant the charities of his grateful heart so long as willing hands administer the Ellis Mendell Fund.—Sunday School Times.

Toward Rome.

BY FARLEY D. ROOT.

Whoever reads the history of Paul's travels toward Rome with Aristarchus and a company of prisoners under charge of Julius, one of the centurions of the Augustan cohort, and pays particular attention to the places at which they stopped, and was transacted at those places, can but be deeply impressed with the feelings which possessed the Apostle's heart with regard to the spiritual well-being of his fellows.

His was a journey toward the "Eternal City" by compulsion, but filled with the love of Christ, he determined to make it a profitable one for the cause which he had espoused and for which he was a prisoner.

Though the Rome toward which Paul journeyed was not in its character the Rome of to-day, yet there are some lessons which Paul might with profit to such as have set their faces toward that sink of iniquity, teach them. Like the persecuted Christians, who fled from Jerusalem to save their lives at the first persecution of the Christian church, who preached the glorious gospel of the Son of God as they went on their way, Paul let no opportunity escape of bearing testimony to the power of the gospel of the crucified, risen and ascended Christ. His, like theirs, was but a triumphant march through the countries through which he passed, which had its climax in the closing scenes of his earthly career.

Like Paul, the pilgrims of this day and age of the world who have turned toward Rome go bound, but, unlike him, the chain which binds them is worn by choice, while their journey is characterized by a willingness on their part to bow their necks to the assumptions of the Roman Pontiff, who blasphemously styles himself the vicar of God on earth. Though of the "household of faith and heirs according to the promise," they have little by little allowed themselves to be led captive by the intrigues of the "man of sin" and his votaries to that degree that they not only do not see harm in the multiplication of holy days and senseless observances, but they have come to adopt them and contend for them.

Easter, Holy Thursday and Good Friday were once held to be the "property of the Roman Catholic church, for which they had, as far as the Protestant church was concerned, unless the Episcopal church was excepted, a monopoly. It is not so to-day, for one religious organization after another has entered the ranks of Rome's minions and the observance of these "Romish Days" are being adopted by them. It has become quite general in the North for Protestant churches to advertise special services on these days, especially that of "Easter." The writer was present at a mid-week service which took place on Friday evening in a Baptist church, when the pastor spoke of the subject for "Holy Thursday," which he said would be their subject for the evening. And thus we go on toward Rome.

Said a lady, "Why, the time was when little or no intercourse was carried on between Roman Catholic priests and Protestant ministers, but now it is not an infrequent thing for Catholic and Protestant ministers to associate with each other. And it looks," said she, "that the day was not far distant when there would be an interchange of pulpits between them." If any one thinks for a moment that this will be brought about through any change which may be wrought in the Roman Catholic church, they may as well abandon such a thought, for that will not be. The change must be entirely on the part of the Protestant world. The Roman Catholic church is to-day where she was centuries ago when Protestants were haled before the inquisition and suffered death in the most cruel and fiendish manner. We do not suffer these atrocities now simply because the Roman power has been broken, but the same spirit is in the Romish church as when no power strong enough to hold her in check was manifest.

Paul's liberty, which he was permitted to enjoy for a time was after a little taken away from him and he was put to death. The fancied liberty of such as ape the Romanists in their observance of "Holy Days," if continued, will soon result in Paul's experience, as far as their Protestant ideas are concerned.

It is a strange fact that, with all our professions of allegiance to the doctrine of God's word, we are continually dropping in the wake of the "Mother of Harlots," and thus we plod on, tramping out manhood and womanhood in the dust, and go on toward Rome.

Determining to put a stop to secular music in church services, we are told that the present Pope, Pope Pius X., has forbidden anything like secular music in churches, or anything like a secular mode of rendering the music. The Gregorian and the Palestrina Chants will be preferred in future. This ordering, whether right or wrong, will come to be the custom, not only in the Roman Catholic churches, but in large numbers of Protestant churches, simply because it is so ordered by the Pope of Rome. It is a truth that we are a silly people and show a preference for the praises of men to the praises of God. It would seem, if what we have seen of Romanism in our own land is not sufficient, what has been revealed to us through the recent war with Spain, as to the fruits of Popery where it was left in untrammelled license, should. Said Mr. Sherman, a Roman Catholic priest, in reference to Porto Rico: "A Catholic country without any religion." Better would it be for all who profess to be the followers of our Lord Jesus Christ, to heed the exhortation of Jude, who said: "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

Thy Soul to the Hungry.

In Isaiah 58: 6-7, God tells his people that the fast he has chosen is "to deal thy bread to the hungry." And he assured them that when they did so their light would break forth as the morning. Then in the tenth verse he emphasizes the spirit of true charity by saying, "If thou draw out thy soul to the hungry,"—that is, if you deal your bread not formally but heartily, if you feed the hungry because your whole soul goes out to them in sympathy and brotherly affection. And the promise also is made more emphatic. Instead of light breaking forth "as the morning," it is, "Then shall thy light rise in the darkness." God's blessing will come upon you as wonderfully as if the sun should rise at midnight.

There is not a little of what the world calls charity that is as false and hypocritical as that tithing of mint, anise and cummin by the pharisees, which our Lord rebuked. We give impulsively. We give because others do. We give in order to be in the published list of benefactors. We give without any study of the merits of the case, so as to be sure that we are giving wisely. We reach out our hands to the hungry, but do not draw out our soul to them. Dr. James Hamilton says, that often more harm than good is done by our largest donations, because our giving is "precipitate and promiscuous." Dr. J. R. Miller says:

"All personal helpfulness should be wise and thoughtful. It should never tend to pamper weakness, to encourage dependence, to make people timid, to debilitate manliness and womanliness. We must take care that our helping does not dwarf any life which we ought rather to stimulate to noble and beautiful growth. God never makes such mistakes as this. He never fails us in need, but he loves us too well and is too wise to relieve us of weights which we need to make our growth helpful and vigorous. We should learn from God, and help as he helps, without ever overhelping."

Rev. F. W. Robertson says:

"Christian charity is a calm, wise thing; nay, sometimes it will appear to a superficial observer a very hard thing, for it has courage to refuse. A Christian man will not give to everything; he will not give because it is the fashion; he will not give because an appeal is very impassioned or because it touches his sensibilities. He gives as he purposeth in his heart."

Yes, Christian giving is the expression of that love for the brethren and for all men which the gospel inspires, and hence it seeks, not merely the temporary relief, but the highest good of the poor and needy. Christ said to his disciples: "A new commandment give I unto you, that ye love one another, as I have loved you." His love was limitless, and his resources were infinite. He might have lavished upon his loved ones all the luxuries of life. But instead of that he permitted them to be persecuted even unto death, and then he sustained them in their trials by the riches of his grace, and prepared them thus for glory at his right hand. He drew out his soul unto them. He inspired them by his presence and sympathy. And in this we are to be his followers.

A wealthy woman, having been converted, and determining to use her money in doing good, employed an almoner to visit the poor and the sick, and minister to them. This almoner told them of the good lady who sent her. And one of them said, with a wistful look in her eyes, "If she is so sorry for us, why don't she come herself?" When that question was reported to the woman she realized that she had not put her soul into the work—that she had not imitated the Lord, who went about doing good, who not only gave bread to the hungry and healing to the sick, but gave himself for us, and that personal sympathy might do more for a sufferer than all her money.

Oh, let us love as Christ loved. Let us not only give cheerfully and wisely of our money, but give ourselves to seek to save!—C. E. B., in Herald and Presbyter.

Faithful Preaching.

Strange ideas prevail as to what constitutes faithful preaching. Some have a notion that it consists in plain

words delivered in a defiant manner, and with an emphasis that betokens indignation and a purpose to wipe out all evil and evil-doers. The plainer and more denunciatory it is in dealing with special sins of which they know some of their hearers to be guilty, the more faithful they take themselves to be. They also secure reputation as men of courage. They go at a congregation like a prize fighter goes for his competitor, warning their hearers that they are "going to strike straight from the shoulder," and that they "expect the hi' dog to howl." Taking the attitude assumed, together with the warning and the frequent use of hard words, into consideration, such preaching is objectionable, and often fruitful of evil, rather than good.

A few brethren laboring under this mistaken idea of faithful preaching, indulge in it freely, on all occasions, and express great surprise when criticised or confronted with a protest from their hearers. The ground of criticism and protest is not always because the preaching is plain or unwarranted by conditions, but because the bonds of propriety have been transcended. The preacher, in his zeal, says things that he ought not to say. He often goes beyond the facts and conditions, and becomes personal. If the preacher is a passing stranger, while he stirs indignation the people bear it because they know he will soon be gone. If he is the pastor they tolerate him for the time being, but devise plans to get rid of him. The preacher complains—feels that he has been sacrificed. He says, "I have done my duty, but the authorities have not sustained me." He does not seem to know that the complaint against him is not lack of fidelity, but the manner of his preaching.

The faithful preacher is plain and outspoken. He shuns not to declare the whole counsel of God. He reproves, rebukes and exhorts with long-suffering and doctrine, that the word of God and the ministry be not blamed. He preaches the truth as it is in Jesus, but he does it in love. His object should be to save, not to drive away and kill. No man should undertake to denounce sin, and thunder the anathemas of God against sinners, until he is fully prepared to point them to the "Lamb of God which taketh away the sin of the world." A saved sinner ought to know how to deal with the lost.—Preachers' Assistant.

Robert J. Burdette.

Robert J. Burdette recently celebrated his sixtieth birthday. A reporter found him in his home in Sunny Crest, Pasadena, California, dressed in overalls, with a broad brim, dilapidated hat, and a well worn hoe in his left hand. He explained how it felt to be sixty years old in the following interview, which we know his many friends in our vicinity will read with relish:

"A great many old people say they feel just as young at 60 as they did at 20. Is it that way with you?"

"Not by forty happy years, my boy. No man, and fewer women can be as young at 60 as at 20. When I enter a room now, I instinctively select the chair I want to sit in. I pick out the one that is the easiest to get out of. For it takes me longer to get up than it did at 20. I do not love the kind-hearted, stupid people who insist on my sitting down in a cavernous easy chair, with a backward inclination and a foot rest, which I cannot reach. For then there is a life and death struggle when I would emerge. I find myself agreeing with the Arab philosophy, 'It is easier to walk than to run, to stand still than to walk, to sit down than to stand, to lie down than to sit up, to sleep than to wake.'"

"But you are still very vigorous."

"Oh, I do my daily stunt. But I don't rush at my work with a war whoop, as I used to do. I have a stroke of paralysis every day, right after my noontime dinner. It lasts about an hour, and is incurable. I break and lose more spectacles every week than I used to break in five years, when I didn't wear any. I can hear a great deal better than ever I did in my younger days. For I can't hear a thing with my left ear, and I use that, oh, very, very often, to rest the one I can hear with. So though I don't hear so much, I hear a great deal better. Much better."

"Is there as much fun in the world as there used to be?"

"More; a great deal more. Because there are more people in it. And people are the funniest things this side of the grave. Monkeys tire me, but people amuse me. Yes, there is more fun in the world than there used to be. And more sorrow, and trouble, and love, and gentleness, and kindness. And the laughter and sweetness and gentleness has multiplied far more rapidly than the trouble."

"Wouldn't you like to be young again?"

"Indeed I would, my boy. And I'm going to be. When I get to be about ten or fifteen or twenty years older. But I don't want to be young again in this world. Because the I would grow old again. It is a sign of weakness to want to be younger in this life. A man ought to be ashamed to have such a feeling. One of our boys, Robert, once wrote to me on one of my birthdays: 'A man's years are his retainers, and the more birthdays he has the stronger and greater is his following.'—Selected.

Phillips Brooks says that it is well to think of no blessing as being really ours until we have passed, it along to some one else. There is nothing which we can really enjoy for any length of time without sharing it with others.

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CONCERNING CULTS.

Some months ago Rev. D. A. Steele, D. D., delivered a number of addresses to the students of Acadia. Of course they were thoughtful, scholarly, bright and practical. The public would expect nothing less from Dr. Steele. In one of these addresses Dr. Steele expressed the wish that the students of Acadia would develop a "Cult" just as there is the "Oxford Cult," so he wished there might be an "Acadia Cult." Of course he did not wish the latter to be the same as the "Oxford" Cult. Far from it. But as we understood him, Dr. Steele thought if the High Church movement in which men of the Newman type gave their personal stamp to a school of thought and by securing this "Cult" thereby provided for perpetuating and extending the said doctrine then the Baptist principles might be expected to find expression in the Acadia men in a form that would help make concrete and potent the principles we hold. Perhaps, however, we did not understand Dr. Steele correctly. At all events we do not wish to misrepresent him in the least. We wish, however, to avail ourselves of his address so far as to comment briefly on the "religious Cults."

But some one will ask "what is meant by 'Cult'?" The Standard Dictionary defines it thus: "Worship or religious devotion, as contrasted with creed; especially the forms of a religion; a system of religious rites and observances." Now the suggestion of "a system of religious rites and observances" will not be warmly welcomed by Baptists. True some brethren say that we have our system as truly as any other religious body; that we sing about the same number of hymns, have about the same number of prayers and generally conduct our public services in about the same way. Other people would say we have a system and that we adhere to it closely and are very slow to make changes in it. Of course there is a measure of truth in such a statement. We must have some order in service. But we are not bound to always observe the same order. Each church can make its own forms. But Baptists have a feeling that "a system of religious rites and observances" tends to formalism and the letter that kills rather than the Spirit that gives life. Having begun in the Spirit they do not expect to be made perfect by the flesh. They are not likely to set themselves to copy very diligently any man or body of men. The spiritual life within them will manifest itself in as many forms as there are persons. There are diversities of operation but the same Spirit.

We surmise, however, that Dr. Steele had in mind far more than uniformity of religious observances. He would perhaps be strongly opposed to such uniformity. What he desires is that our religious principles should be so strong, so operative that we should come to be a peculiar people. He would not affect singularity; but he would wish for such adherence to truth, such spiritual experience as would produce a new type of man.

And surely such an exhortation is needed not only for Acadia men, but for men everywhere. What we need is not the outward behavior of the early Puritans, but the Puritan conscience and unswerving devotion to God, the willingness to obey him regardless of consequences, a readiness to be counted singular for Christ's sake. The old man is to be put off and the new man put on. A religion that does not make its adherents different from others is not of much account. There is vast power in our principle that has not yet found expression in our membership.

In connection with the above we may remark that some other bodies have customs that Baptists might study without loss of prestige. We name only two at present: 1. Some denominations have their houses of worship supplied with Bibles and hymn books which are used by the congregation. So do some Baptist churches, but not all. In many of our congregations a large number take no part in the worship. They open no Bible when the Scripture is read; they have no hymn before their eyes while the singing proceeds. They are dumb as stones. It seems to be their "cult" to do nothing. They will have no system of worship! No, indeed. Their bodies are present. Where are their minds?

2. In some denominations the offering is of nothing less valuable than silver. The copper "cents" are absent. So it is in some Baptist churches, but not in all. In some it seems to be the "cult" to have "cents" and only "cents." What an uplift it would be in scores of congregations if the people would use Bibles and hymn books in public worship, and if it could become understood that the collection is to be "a silver collection." Such a "cult" might have its uses.

FREEDOM BY THE TRUTH.

On Lord's Day, Oct. 9th, Rev. L. D. Morse preached a sermon addressed especially to the Students of the schools at Wolfville. The text was John 8:32. "And ye shall know the truth and the truth shall make you free." Christ wishes us to know the truth and the truth only. And to know the truth is to be made free.

If only those who know the truth are free then many are in bondage. The Slaves of the South were not made free by President Lincoln's Emancipation Declaration, nor even by Lee's surrender. They are not free yet, for they are ignorant of the truth in many respects.

But white men of the North and even of Canada are also in bondage if ignorance is bondage. There is no such thing as absolute freedom. It is only a question of the degree of bondage. Freedom of the body is not freedom of man, for man is more than body. As he is mind, only truth can make him free. We need to be careful, therefore, lest like the Jews we say we were never in bondage when in reality we have never been free. "He is the free man whom the truth makes free. All else are slaves of Satan, sin and death."

"A BAPTIZED PEOPLE."

"After all, this is a baptized people."

So says the *British Weekly* of the people of Great Britain. We do not accept the statement as true. The majority have not been baptized. Of course the vast majority have been "sprinkled," but we do not suppose they have been baptized.

But even if we were to accept the *Weekly's* statement, which we do not, that they have been baptized, what of it? Does it make them Christians? What are these "baptized" people now doing to one another? The *British Weekly* publishes every seven days accounts of persecutions of Baptists and other nonconformists under a law passed by these "baptized" people to compel their fellow citizens to pay for schools that are openly avowed to be "church" schools where the atmosphere itself must be charged with antagonistic to the most cherished religious beliefs of these nonconformists. The goods of these conscientious Christians are seized by the officers of the law and sold at auction, and the persons themselves are imprisoned month after month because they refuse to pay to the support of schools that teach their children what they believe is false doctrine. This Education Act was adopted by "baptized" people for the purpose of forwarding their view of baptism regardless of the convictions and rights of their fellow citizens.

"Baptized" indeed. We do not, as we have said, accept the *Weekly's* definition of "Baptized." But if it were true that they had been baptized more would be the pity. Baptism is not regeneration. It is not enough to be baptized. "Ye must be born again."

The *Weekly's* reference shows how enervating the Broad church view really is—Robertson, Stanley and other leaders of that view have extended the feeling that it is enough to be baptized, that all these are then Christians, that it is a Christian nation. So literature takes it up and assumes that all these are in bright array because they have, as they suppose submitted to an ordinance of Christ. Kipling expresses the general sentiment: "Thy mercy on Thy people, Lord!"

No. He is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart." The nation needs regeneration. Its so-called baptism is not baptism. But even if it were immersion, that would not be enough. The people need new hearts. Only the birth from above by the Divine Spirit will prepare them to receive the baptism which will be a profession of the faith which works by love and purifies the heart. Such a faith will not imprison men to make them accept a baptism that is no baptism.

Editorial Notes.

—English papers report that Rev. A. J. Vining is being well received by the audiences he addresses in the old world.

—We are receiving thanks for publishing the address of Dr. Sawyer. It is pleasant to have our patrons say "Thank you." Will not Dr. Sawyer give us another address?

—Dr. and Mrs. Lyall, of Swatow, China, have been visiting friends in Nova Scotia. They were guests at Wolfville of Dr. and Mrs. Wortman. Dr. Lyall has charge of the Presbyterian Hospital at Swatow, Mrs. Lyall, formerly Miss Sophie Norwood of Berwick, N. S., was one of our first Baptist lady missionaries to China.

—The *Brooklyn Eagle* publishes in full a sermon by Rev. A. H. C. Morse, Pastor of the Strong Place Baptist Church, Brooklyn. The text was, Isaiah 28:29. "This also cometh forth from the Lord of hosts, which is wonderful in council and excellent in working." The *Daily Eagle* puts Mr. Morse among the well known clergymen who preached powerful sermons. We are glad to know that Mr. Morse is being blessed in his work. He is a graduate of Acadia College.

—In the news from our churches there have recently been reports from a number of fields where young men from Acadia have been laboring during the summer. It is highly gratifying to know that as the years pass the fellowship of good ministers is being kept up. The spirit of devotion, of evangelical zeal seems to continue among the young ministers. And the churches served are appreciative of the efforts of the young men. The denomination can have no greater joy than to know that its children walk in the truth.

—Dr. Trotter, in speaking at the College Chapel exercise on Friday last, announced that he was about to enter on work among the churches in the interest of the Second Forward Movement. He expressed gratification in the favorable opening of the year and also the hope that the subsequent months would justify the expectations already created. Dr. Trotter spoke of the onerous yet necessary task before him which he hoped to bring to a successful completion. The students cheered the statements, and cordially join the wide constituency in desire and prayer for the effort now being made to establish the institutions on a sound financial basis.

—The Mormons. A writer in the *Westminster* describes the Mormons Settlement in Alberta and comments on their claims and attainments in morality. He does not appear to be so captivated by the Mormons as James L. Hughes seemed to be, as shown in his recent article in the *Canadian Magazine*. The writer in *Westminster* says: "Mr. Hughes' article merely reminded me of the remarks of an Eastern school teacher who had taught for several months in a Mormon district, living in a Mormon household. The teacher said 'when you have been among the Mormons for a week, you think them a wonderfully fine people; in a month you think considerably less of them; and in six months you have no use for them.'" The writer in *Westminster* further says "he could not but notice even among the leaders a disregard for truth, and a tendency to evasion, and was disgusted with the enormity of the pretensions made in view of plainly contradictory facts."

—"Longsuffering Love." At a revival meeting at Cumberland Bay, N. B., in September 1875, many were ready to speak and the ministers were very anxious that the service should proceed without long addresses or other interruption to the good feeling that prevailed. But a dear old Brother got started and could not stop apparently. His address was wearisome and it seemed as if the meeting was spoiled. The hearts of the Christian workers were distressed. At last however, the dear man who was very far advanced in life, sat down. Then Rev. A. B. MacDonald, who was leading the meeting, said: "Love suffereth long and is kind." Immediately relief came to all, it seemed as if new love entered the hearts of all the people. The meeting went on led by Brother MacDonald with the sweetest spirit and consummate tact, and proved one of great power. The words about love have always been remembered. Yes, Love suffers long, how much we need it, nothing will replace it; neither law, nor organization, nor ability, nor culture, nor zeal. Love never fails. Love hopes all things, believes all things, endureth all things.

—"So happy." In a thoughtful, forceful sermon, preached a few weeks ago, Dr. Kempton, of Dartmouth, said he heard people speak sometimes of their great happiness since they began the Christian life. This was all very well. But if that was all they had to say he observed that many of them left the prayer meeting in a year or so. When they found some hard place and were no longer "happy" they had no good word for Christ. But our Lord said "unless ye eat the flesh of the Son of Man, unless ye endure hardship and sacrifice as He did ye have not His life. To be a Christian is something more than to be happy. Dr. Kempton's remarks reminded us of some similar expressions used by him in a sermon during the Association at Chester in 1882. He said many were always trying to make it easy to be a Christian. If he could he would often make it hard to live the Christian life. The easy Christian is not much of a Christian. He never knows the strength of Christ, nor the joy of sacrifice for Christ. His happiness is superficial and his usefulness slight. Our Lord gives something better than happiness, even blessedness and peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world."

Baptist Union.

DEAR EDITOR:—Our churches are one by one expressing by vote their approval of the "Basis of Union" as adopted by our Convention and the Free Baptist Conference of N. B. Since my note of last week the following churches have reported to me as having endorsed the Union movement:—Wolfville, Guysboro, Margaree, C. B., Lawrence-

town in N. S.: Dorchester 1st and 2nd, Chipman 2nd and N. B.

During the week copies of the Basis have been sent to some 250 of our churches, and by the time this note is printed we hope to have the entire list of churches addressed. It will be with pleasure that we shall receive the reports sent us, knowing before hand how heartily the movement will be endorsed.

G. O. GATES.

St. John, Oct. 24.

Dear Editor—At a special meeting of the Wolfville Baptist church on the 13th inst, to consider the Basis of Union between the Maritime Baptists and the Free Baptists of New Brunswick, it was unanimously resolved that this church expresses its approval of the action of the Convention in voting for Union with the Free Baptists of New Brunswick on the Basis of Union agreed to by the Convention and affirms its willingness to act in agreement therewith.

I. B. OAKES, acting church clerk.

Wolfville, Oct. 17, 1904.

Wolfville Notes.

Many of our readers will unite with us in sympathy for our friends Professor and Mrs. A. E. Coldwell, of Wolfville, and their family, in their sorrow over the sudden death of their youngest daughter, Miss Mabel S. Coldwell, which occurred on the 18th inst., after an illness of ten days. Miss Coldwell had just returned from St. Louis where she spent nearly a year with her brother, Fred A. Coldwell, her sister, Faye M. (Mrs. H. A. Stuart), and her sister, Winifred H. (Mrs. O. T. Ledford); when she became ill from typhoid fever. Miss Coldwell was graduated from Acadia College in 1903. She was esteemed for her intellectual qualities and her amiable disposition. She became a member of the church at a very early age and honored her profession of faith by her generous and helpful life, and she died resting in full confidence in the Lord whom she loved. The funeral was attended by the professors and students of the college and a large assemblage of others. Pastor L. D. Morse was assisted in the service by Dr. Trotter and Dr. Keirstead.

Many friends in the denomination will sorrow with the bereaved family. Professor Coldwell is widely known and esteemed among us. He taught for some years in Horton Academy and prepared our students for college, and in a difficult period of our college history, when equipment of the department of Natural Science was weak, he worked with his might to strengthen the institution and to serve the denomination. His History of the College, the Vaughan Prize Essay, is still the history of our institution on which reliance is placed. All his children graduated at Acadia. This close connection of the family with the college life makes the death of Miss Coldwell a cause of sadness to a wide circle. As the years pass some of the brightest and best of the Alumni finish their course on earth. Of the graduates of the last twenty-five years the following have finished their course on earth:—Adoniram J. Denton, Frederic A. Hobart, Ralph M. Hunt, H. Albert Spencer, Walter Barrs, Richmond Shaffner, Benjamin F. Simpson, Horatio H. Welton, Arthur L. Calhoun, Ernest A. Corey, Herbert W. Moore, D. Spurgeon Whitman, Frank M. Kelly, T. S. K. Freeman, Charles W. Eaton, Hugh S. Blackadar, A. W. Foster, O. O. Lyons, Fred M. Shaw, Arthur C. Kempton, L. D. McCart, E. Allison Read, J. H. Secord, J. E. Ferguson, F. M. Pidgeon, Fred B. Starr, E. C. Stubbert, Mabel S. Coldwell.

The reading of these names will bring tears of sorrow and of gratitude to many. They do not die who rest in God.

Boston Letter.

The churches are now getting fully into the Autumn work. It requires at least a month to realize this condition after the relaxation of the vacation season and the first of October is always here before the work is fairly begun. There seems to be a hopeful and eager spirit which gives promise of a prosperous winter in the work of the Kingdom.

A number of services in memory of the lamented Dr. Lorimer have been held in the city. A Sunday morning service of Tremont Temple church was made a memorial service for their late pastor and the present pastor, Dr. P. S. Henson, paid a most eloquent and touching tribute to the memory of his lifelong friend. The audience packed the Temple and it is estimated that fifteen hundred persons could not get admittance. This is only one instance showing the great popularity of Dr. Lorimer and the sincere regard in which he was held. The Boston Baptist Ministers' Conference also devoted one session as a memorial to their illustrious colleague, the chief speakers being, Rev. Mr. Everts, assistant minister with Dr. Lorimer at the Temple, and Dr. Henson whose eulogy on this occasion was particularly chaste and discriminating as well as warm and tender.

The sessions of the International Peace Congress were held in this city during the week beginning Oct. 3rd, Tremont Temple was the Peace headquarters.

A fitting prelude to the work of this great Convention

was the meetings of the International Parliamentary Union which were held in St. Louis the third week in Sept. The Union consists of 2050 members, all statesmen, representing 15 countries, viz.—Great Britain, France, Germany, United States, Austria, Hungary, Italy, Sweden, Norway, Switzerland, Belgium, the Netherlands, Portugal, Denmark and Roumania. A strong resolution was passed deploring the fact that no action looking toward mediation in the far East had so far been taken and calling upon "the powers signatory of the Convention of The Hague to intervene either jointly or separately with the belligerents in order to facilitate the restoration of peace." A resolution was also passed "inviting the President of the United States to call a second Peace Congress analogous to that held at the Hague in 1899."

The Boston Peace Congress was also a representative body. Among the particularly popular members were Rev. Charles Wagner, of Paris, author of "The Simple Life," and Rev. Mr. Walsh, from Scotland, a very eloquent and effective speaker. Mr. Walsh vigorously scored the practice of American and English women, of paying such devoted attentions to men of the sword thus pandering to the war spirit.

The great address of the Congress was the welcome on behalf of the Government of the United States delivered by Hon. John Hay, Secretary of State. For vigorous thought, chaste expression and effective delivery, the speech was a masterpiece. It fitted into the occasion most effectively. He gave assurance of utter sympathy on the part of the United States with the movement for International arbitration. The President is even now negotiating with other governments in the matter of arbitration between his country and theirs. Mr. Hay states that the army of the United States is only three-fourths of a soldier to each 1000 people. He showed that the army had been reduced to the peace footing, 55,000 soldiers having been recently dismissed from military service. But the adroit statesman forgot to mention the marvellous rapidity with which his government is increasing the navy.

The Congress was a great occasion and will certainly make a marked contribution to the cause of universal peace, at least in the direction of conscience and a wholesome peace atmosphere.

Next week reference may be made to the Episcopal Convention now in session here.

A. F. N.

Oct. 12.

Home Missions.

We are grateful to the management of the MESSENGER AND VISITOR for the service rendered the cause of Home Missions in publishing last week extracts from the reports of the Boards.

It is to be hoped that the facts there presented will be seriously considered by the readers of our paper. It ought to be a matter of deep concern to us all that the income of the Board from regular sources is about one thousand dollars less than it was ten years ago.

We sincerely hope that all the churches will henceforth send their denominational funds to the treasurer to be divided according to the scale fixed by the Convention committee. At the meeting of the Board last week the treasurer reported that \$800.00 would be needed at the end of the present month to meet obligations to our missionaries, and that there was nothing in the treasury. With these facts in possession we do not think that the churches will be indifferent to the seriousness of the situation.

The Board has just received a legacy of \$95.94 from the Executors of the Estate of the late Susan Davidson of Parraboro. We are glad to report that not so many of the H. M. fields are likely to be pastorless as was feared some weeks ago.

E. J. GRANT, Cor. Sec'y.

P. S.—Bro. C. W. Walden has accepted the appointment of the Board as evangelist in place of Rev. A. F. Baker resigned. Churches or pastors desiring Mr. Walden's services will please communicate with me at once. E. J. G.

Kansas Letter.

After a long illness, rendered necessary by many causes, it gives me much pleasure to write again for the "MESSENGER AND VISITOR." In February last I closed my pastorate of over 13 years with the North church of Topeka and removed to Colorado, locating at Solida near the centre of the state. This change was made in the hope of benefiting the health of my little boy. But God had other plans for him, and his body now rests under the shadow of mountain pines at the foot of snow capped Shavano. His death changed all our plans, and in August I accepted a call from the First Baptist church of this city, which is only 25 miles from my former field of labor—Topeka. Lawrence is "the Athens of Kansas"—the seat of the well-known State University. The noble group of buildings stands upon Mt. Oread, an eminence over 200 feet high, which commands a magnificent prospect of valleys, hills and rivers. Here are enrolled 1500 students, all doing graduate and post-graduate work. The equipment is very fine in all departments, but especially in the various sciences and in engineering. There is a medical school and a law school connected with the University. Chancellor Frank Strong, who for the past

three years has been at the head of this institution, is a loyal Baptist, very helpful in the work of our church. Under his efficient leadership the University has made rapid progress along all lines, but above all in the strengthening of its moral and spiritual life. The University has a splendid library, and in addition to this a fine new Carnegie Library has just been opened in the city.

Another educational institution of which we are proud is Haskell Institute for the training of Indian boys and girls. This is situated on the south edge of the city, and the point of attendance now ranks second only to Hampton Institute among the Indian schools of the United States. This year there are in attendance 850 students, and a bright lot they are. To preach to this great throng in their beautiful chapel, as I had the privilege of doing two weeks ago, is indeed an inspiration. There is quite a number of Baptists among teachers and pupils, and for the benefit of those we hold special evangelistic service at the institute once a month.

Lawrence has just had a semi-centennial celebration. In the summer of 1854 the town was founded, one of the earliest in the state. What changes half a century can bring in this rapidly growing western country. To-day we have a population of 12,000, exclusive of students, fine paved streets, beautiful residences, handsome public buildings—all that goes to make a progressive, modern city. I do not know any city in this state where the benefits of our prohibitory liquor law are better seen than here. Absolutely no liquor is sold publicly. "Joints" are few, and when discovered are quickly disposed of. To-day I talked with a father who has just moved here from Iowa with a family of sons—from Iowa where they used to have a prohibitory law, but legislated it away. This man came here to find a purer atmosphere in which to rear his family. He said: "Iowa is just beginning to realize what a blessing she threw away." We can all say "Amen" to words just written by Charles M. Sheldon in a letter to "The Sunday School Times": "No law has done the state of Kansas so much good in material and moral ways as the temperance law. The people of Kansas today owe more to the prohibitory amendment for their prosperity, for their peace and happiness, than to any other law on the statute books, and the law is practically as well enforced in two-thirds of the state as any other law." The Republican candidate for governor, Mr. E. W. Hoch, who is quite sure of being elected in November, is an active member of the Methodist church and a straight-out Prohibitionist. This entire section of the West is having wonderful material prosperity; religiously the condition is encouraging. Our Baptist cause is not as strong as it ought to be. Here in Lawrence we have a good church of 400 members with a well equipped building. At Ottawa, 25 miles south, our state Baptist College, now housed in its fine new building, has begun its year's work with increased attendance and bright prospects for the future. The First Church of Ottawa has just secured as pastor Rev. S. E. Price of Milwaukee. The First Church, Topeka, is erecting a handsome new building to cost \$40,000. The First Church of Wichita is having large growth in members as is also the church at Hutchinson where A. C. Archibald did such noble work. Some enthusiastic brethren have established in Kansas City, Kan., a theological seminary to train Baptist ministers for the West. There is quite a good attendance at the school, and some excellent men are connected with it; but there is so much difference of opinion as to the wisdom of the movement that great difficulty may attend the raising of funds for the institution.

W. B. HUTCHINSON.

Lawrence, Kansas, Oct. 15, 1904.

So many pictures of the vice and crime of London are given to the world, that we are glad, in compliance with a friend's request, to publish the following from the Montreal Daily Star:—

LIGHT BREAKING IN DARKEST LONDON.

Considering all that has been said about the lamentable condition of the London poor and the progressive physical deterioration of the British race, it is pleasant to find that one very competent observer has a more encouraging tale to tell. We refer to John Burns, the well known labor member of the House of Commons. Mr. Burns who knows London as few men know it, states that London is steadily getting better and happier. Its people, he declares, are better fed and clad, better housed, and less given to drink, thriftier and more ambitious of improvement than they ever were. The "Hooligan" element in the population is not nearly so large as has been sensationally represented. The improvements made in housing have done much for the people, and so have the tramways, the public libraries, and the increased facilities for healthful amusement, not to speak of the great extension of the public school system. In spite of the increase in the population there are today 81,000 fewer people living in one-room tenements than there were ten years ago. Public houses are not increasing at all in the same ratio as population. With a notable increase in the number of city and suburban parks, in most of which good music is to be heard, the people are taking to a more outdoor life; while the establishment of numerous public baths has had a very beneficial and civilizing effect. Mr. Burns gives great credit for all this useful work to the London County Council. There is much of course yet to be done, and many sore evils to be remedied; but it is encouraging to think that so much has been accomplished, and that there is good promise of further advance in the years to come.

* * * The Story Page * * *

How He Was Changed.

BY W. N. JENKINS.

The sound of childish voices in earnest discussion reached Nathan Lane, in the clump of spruces by the roadside where, weary with his work in the field he had gone for a few moments to rest and escape the heat of the August sun.

"He's an old miser!" declared Ned Davis, in a shrill treble.

"An old miser! What makes you think so?" asked Ray Norton.

"Why, because he's so mean. He won't spend a cent if he can help it. My papa said he had thousands of dollars out on interest. And they haven't any decent furniture in the house, and his wife hasn't any bonnet that she can wear to church, and that's why she doesn't go. Oh, I tell you, Nathan Lane is a miser, if ever there was one."

The old man started nervously at mention of his own name, almost doubting that he had heard aright. Could it be that he was the man under discussion? He listened eagerly for the next words.

"I know Mr. Lane is a good man," said Ray Norton's little sister, Ina.

"He gave me a flower one day, that grew right side of their front door. It was a pretty little flower, too, and I'm going to give him something I am."

"What are you going to give him, Ina?" asked Ned Davis quickly.

"A piece of my birthday cake and some of my candy. Mamma said I could, if I wanted to, and I'm going to carry it to him to-night."

"Well, he'll take it, of course, it won't cost him anything," sneered Ned. "And while you are feeling so good and generous, I advise you to take up a collection for his wife."

"I don't know what you mean," replied Ina, with a simple dignity. "I like Mrs. Lane, and I'm going to take her some of my treat, too."

The children passed on, and Nathan Lane heard no more. But he had heard enough, and for a long time he remained sitting in the clump of spruces, thinking deeply.

Was he really called a miser by his townspeople? And if so, did he deserve the appellation?

A faint flush crept to his withered cheek, as his mind turned back to the past. He reflected how he had brought his fair young bride to the old house on the hill. He had told her that by practicing industry and economy they would soon have a better home. But thirty-five years had passed, and they were still living in the low, old-fashioned house, now falling into decay. She had been very patient and uncomplaining, but her face had long ago lost its bright, hopeful expression.

Their one little child had died many years before. Mr. Lane professed to be a Christian, and he liked to think of his little Nellie as a link uniting him to a better world, but Ned's words had set him to thinking. Had he enjoyed the privileges of this world as he might have done? Had he really been a follower of Christ?

A few weeks before a sweet girl of six years, the child of Christian parents, had been left alone in the world and had been taken to the poor house. It was a fate poor Annie Wilder had feared for her darling. Frank Wilder had been dead two years, and the young mother had struggled bravely for her child's sake. She was comparatively a stranger in the town of Rexford, and though she had found friends, they were chiefly among the humble poor. An illness, which she had not the strength to resist, fastened itself upon her, and commending her child to the mercy of God, she went to join the host of the redeemed.

It had been Mrs. Lane's desire to adopt Etta Wilder. She thought long of the matter before she mentioned it to her husband, and then the result was as she had expected. The very idea of adopting a child seemed to frighten him. It would be needless care and expense, he said, and could not be considered for a moment. He was not unkind, his words were even gentle, but he was firm, and entreaties had no effect upon him. Mrs. Lane had turned away, with tears in her eyes and after that had been a little more silent, and her face had worn a sadder look but that was all.

Mr. Lane thought it all over, as he sat there. And then another thought came to him. For a long time his wife had not attended church and had given no particular reason for it, but he had assured himself that she was growing old and so preferred to stay at home. But after all, was the reason Ned Davis had given the true one? How many years had it been since she had a new bonnet? He could not tell, but he knew that when she had asked him for money to buy clothing he had told her that she must make her old clothes do. He knew very well that her one black dress was decidedly shabby, for she wore it on Sundays. To be sure she had the egg money, but she was obliged to buy many little things for the house. She was a woman of some education and hungered for good reading, but there were not many books in the house, and for years he had not bought one. She had not murmured, but had endured in silence. But then he had denied himself also, for he too, was fond of books, and his own clothes were cheap, and his Sunday suit was worn nearly thread-bare, and—

He broke off suddenly in his train of thought, with something that sounded like a groan. He had had a brief glimpse of himself as he really was, and the sight appalled him. Rising, he walked slowly up the hill to his home and entered the kitchen. His wife was moving quietly about, arranging the table for supper. She had a deeply-lined face and smooth gray hair, and her hands were hardened with toil. Her cheap calico dress was faded and patched.

"What are we going to have for supper Mary?" asked Nathan Lane hesitatingly.

She looked up quickly.

"Bread and butter, just as usual."

"I thought we might have some blackberries with cream and sugar. You used to like them, and I'll go out and pick some."

Mrs. Lane looked surprised, but said nothing. They had a small patch of fine blackberries, but for a number of years her husband had insisted on selling all the berries.

Supper was barely over, when Ina Norton came, bringing a generous portion of her birthday treat. The old people thanked her warmly.

"Have some blackberries, little girl," said Mr. Lane kindly. "I'm not going to sell any this year."

Again Mrs. Lane looked puzzled, but her husband had turned to the window, and while he ate his candy, he gazed absently down over the pretty village, nestling in the valley below. When Ina had gone, he turned to his wife.

"Mary," he said unsteadily, "I, a professing Christian, for years have dishonored the cause of Christ. In our home I have failed in my duty; when I have given for the support of the church it has been grudgingly; in the community I am known as a miser. This afternoon I overheard some words which brought me to a realization of the truth, and henceforth I shall try to be a man. It is not too late for me to practice what I profess. In the morning we will make arrangements to take Etta Wilder into our home. He paused and looked around the dreary but spotlessly clean kitchen.

"It has been a poor home for you, Mary, all these years. I promised but I did not fulfil. With God's help we will try to have our last days our best days."

Mrs. Lane's heart was too full for words, but her eyes filled with happy tears.

The change in Nathan Lane excited some wonder, of course. His wife with the generosity of her nature banished all thought of the cheerless, monotonous past, and seemed to grow young again. Their clergyman's courage was renewed, and the church work prospered as it had not done before. The young people declared that Nathan Lane had just been converted. Be that as it may, it is certain that the fruits of his Christian character are becoming more and more abundant as the years go by.—Morning Star.

* * *

The Legend of the Dipper.

There is a story which tells how the seven stars came to form the dipper.

Once in a country far away, the people were dying

of thirst. There had been no rain for months. The rivers and springs and brooks had all dried up. The plants and flowers had withered and died. The birds were so hoarse they could not sing. The whole land was sad and mournful. One night after the stars had come out a little girl with a tin dipper in her hand crept quietly out of the house and went into a wood near by. Kneeling down under a tree she folded her hands and prayed that God would send rain, if it were only enough to fill her little dipper. She prayed so long that at last she fell asleep. When she awoke she was overjoyed to find her dipper full of clear, cool water.

Remembering that her dear mother was ill and dying of thirst, she did not even wait to moisten her parched lips, but taking up her dipper, she hurried home. In her haste she stumbled, and, alas! she dropped her precious cup. Just then she felt something move in the grass beside her. It was a little dog, who, like herself, had almost fainted for want of water. She lifted her dipper, and what was her surprise to find that not a drop had been spilled. Pouring out a few drops in her hand she held it out for the dog to lick. He did so, and seemed much revived; but as she poured out the water the tin dipper changed to one of beautiful silver.

Hurrying to her home as soon as possible, she handed the water to the servant to give to her mother.

"Oh," said her mother, "I will not take it. I shall not live, anyhow. You are younger and stronger than I."

As she gave the servant the dipper, it changed to shining gold. The servant was just about to give each person in the house a spoonful of the precious water when she saw a stranger at the door. He looked sad and weary and she handed him the dipper of water. He took it, saying:

"Blessed is he that gives a cup of cold water in His name."

A radiance shone all about him and immediately the golden dipper became studded with seven sparkling diamonds. Then it burst forth into a fountain, which supplied the thirsty land with water. The seven diamonds rose higher until they reached the sky and there changed into bright stars, forming the "Great Dipper."

And so while we recognize that this is only a parable, yet it shall give us a sweet association with the constellation in the sky; and when we look up at the "dipper" as it points us to the north pole this sweet story will point us to a pole star of usefulness.—Ex.

* * *

Peanuts.

BY MISS D. V. FARLEY.

Peanuts is a very unusual name for a cat, and little Flossie's cat was so called because she mewed loudly for peanuts every time she even smelled them and ate them greedily when any one gave them to her.

Flossie thought a great deal of sleek, pretty Peanuts, and often declared that she was "the very smartest kitty in all the wide world."

One day Peanuts was missing, and, after searching for her quite a while, Flossie and brother Fred found her in the barn with six little kittens cuddled close to her. It was plainly to be seen that Peanuts was proud of her babies, and Flossie fairly danced for joy over them.

But Flossie's papa and mamma were not so well pleased, and said they could not have so many kittens about the house. So in a day or two it happened that all but two of Peanuts's babies were missing and could nowhere be found.

Peanuts seemed to miss them sadly, but she did her duty faithfully by the two that were left her, and taught them to be good mousers.

Several times afterwards Peanuts was found in the barn with a happy family of five or six kittens around her, and every time all but two would disappear in some way unknown to both Peanuts and Flossie.

"How perfectly grand!" exclaimed Flossie when she at last one day found Peanuts in the barn loft with two, and only two, new babies. "Now, dear

old Peanuts, I am sure you can keep your whole family."

Sure enough, Peanuts was allowed to keep the two new babies in peace. But imagine how much surprised papa, mamma, Brother Fred, and Flossie were when, in about two weeks, they found Peanuts in the orchard with seven frisky kittens following her everywhere.

Papa stroked Peanut's back, and said: "I believe my little Flossie is right in thinking you are the smartest cat in all the wide world, and you shall keep every one of these seven pretty kittens."

Of course all of you little folks want to know if this is a true story. Well, my little friends, it truly is a true story of a sure enough cat.—Children's Visitor.

The Party.

It was the day of the party at Gertie Stone's, and the moment Katie woke in the morning, she flew to the window to see if the sun was shining. But oh, dear! the rain was coming down in perfect sheets; and what is rain if not the sun's crying? she thought.

"Well, Mr. Sun!" she exclaimed, shaking her curly head at the rain, "you needn't think you can make me cry, even if you have spoiled the party for me!"

"That's my good little daughter," said mother, who came in just then to dress Kathie. "Suppose we have a party at home to-day—just you and Baby Marga and I."

"What! A truly party, mother, and wear our party dresses?"

"Surely," answered mother.

"And can we invite kittle and my new dolly, too?"

"Of course, dear. The more the merrier."

"But not Mr. Sun, mother. We don't want Mr. Sun, because he is crying. We'll not have any cry babies at our party," and Kathie laughed merrily as she ran down to breakfast.

She played with Baby Marga until it was her sleepy time, keeping her so good and happy that mother had a beautiful time getting ready for the party.

At three in the afternoon, all were dressed in their best, even to kittle, who had a new blue ribbon around her neck and the party began. They played "puss, puss in the corner," "hide the thimble," and many more games, until they were tired. They all sat down while mother read to them from Kathie's best story book.

Mother held Marga, Kathie had dollie on her lap, and kittle, who did not care for stories and pictures, romped on the floor and pulled at mother's dress while they read.

All of a sudden, a sunbeam came in at the window and danced right across the page and into Kathie's eyes.

"O mother!" she exclaimed, "if here isn't Mr. Sun come to the party after all! He's all done crying mother, and he wants to play tag!" and up jumped Kathie and ran after the dancing sunbeam.—Sunbeam.

Travels of Miss Mary Green.

"Miss Mary Green" is a rubber doll who appeared one day late last fall in the post office at Winchester Mass. On her dress was fastened a slip of paper which read: "The climate of New England is too severe for this child; please pass her to the Pacific coast for the winter." Some friendly clerk put a stamp on her dress, and sent her to Montana. From there she went to California, then to British Columbia, and from there to Ottawa. Each postoffice clerk seems to have enjoyed her society as long as he pleased, then pasted a stamp to her gown and sent her on.

At Denver she evidently attended a banquet of the mailing clerks and had some new traveling garments given her. Her dress is said to be covered over with postage stamps from various offices in the United States, and around her neck are tied several "poems" written in her honor. She also wears newspaper badges from many different states showing the honor with which she had been received at the various literary banquets which she attended. From Ottawa she brought back a tag which proved to be a pass to the gallery of the House of Commons.—Sel.

The Young People

EDITOR

BYRON H. THOMAS

All articles for this department should be sent to Rev. Byron H. Thomas, Dorchester, N. B., and must be in his hands one week at least before the date of publication. On account of limited space all articles must necessarily be short.

Officers.

President, Rev. A. E. Wall, Esq., Windsor, N. S.
Sec.-Treas., Rev. Geo. A. Lawson, Bass River, N. S.

Prayer Meeting Topic—October 30th.

How Giving Reacts Upon Me.—Proverbs 3: 9-10; II Corinthians 9: 6-11.

The wording of this theme does not permit of it being discussed in general terms. It requires from each who participates in the discussion a simple, honest statement of his experience regarding this grace of Christian giving. But if one has given nothing or next to nothing, it is difficult to understand how he can have a very inspiring experience to tell. It may be hoped, however, that this lesson may not prove to be unprofitable even to those who know not the joy of giving.

To those who have given to the extent of their ability the subject will be welcome, and the personal character of it will cause them no embarrassment. If they be true-hearted, there will be no suspicion of boasting in their testimonies, for they will realize that in giving they have simply discharged an obligation that they could not in honesty repudiate, and yet they will be able to tell with evident satisfaction how their giving has reacted upon them to their advantage. They will be able to say, that the reaction of giving has

1. Strengthened their faith. A faith that is cherished in secret is always weak and sickly like a hot house plant. If it is ever to become strong and sturdy it must be expressed, and the best and strongest expression of our faith in any enterprise is that we invest our capital in it. A faith that would urge, or even expect others to invest where we hesitate, or omit to do it ourselves is, to say the least, of a questionable character.

2. Gives them stronger claim upon God's promises. The reaction of giving also strengthens their claims upon God's promises since it fulfils the condition on which the promises are made. Christ gave himself for us and to us, but unless we give ourselves to him and lay our substance at his feet, he does not promise to save us, nor to advance us in the life of the spirit. It is to be feared that Christian people of this age are quite generally committing the folly of withholding from God the portion of their time and thought and substance that is due him; and it would seem that we need a prophet to speak to us in some such burning words as Malachi addressed to the Jewish people when he told them that they had robbed God and urged them to bring their tithes into his storehouse that they might receive a blessing.

3. Increases their substance. Then it is another reaction of giving upon Christians, that it increases their substance or wealth. Every dollar given to the Lord's cause is a dollar invested in a mighty stock company which has the Holy Spirit as General Manager, God as President and Jesus Christ as Secretary-Treasurer; and which pays the largest dividends of any company that ever transacted business on earth. If we have \$20 or \$100 invested in missions in Mexico, India, Africa, or in our home land we are anxious to see these interests prosper, and so we plan for them and pray for them and continue to give toward them as demands are made upon us, and as these missions grow we grow in wealth that cannot perish.

4. Brings them in closer fellowship with Jesus. Then again the reaction of giving brings all who give into closer sympathy and fellowship with Jesus, in as much as it gives them a partnership with him in the matter of sacrifice. He was rich and yet for the sake of dying men he became poor. So when we give until our giving causes us to make many and various sacrifices, then it is that we follow the example of our Lord the closest, and then it is that our fellowship with him is the sweetest.

Rejoice we are allied
To that which doth provide
And hope partake, effect and not receive!
A spark disturbs our clod
Nearer we hold of God
Who gives than to his tribes that take,
I must believe.

Campbellton.

J. W. KEIRSTEAD.

B. Y. P. U. Notes.

The absence of the editor on an extended vacation, has occasioned some delay and confusion in this department, which is regrettable. One instalment of notes sent from Canaan failed to reach the St. John office.

Rev. J. W. Keirstead, B. A., of Campbellton has supplied

the notes for October, for some reason or other one instalment did not appear in print. It is a disappointment that our constituency has not had the pleasure of perusing all the able productions of our Brother's pen.

Our readers can confidently look for cheering reports from "The Guilds," in a future issue.

A line from the various Unions will be timely, indicating what course of study is being pursued this autumn. Our space is at your disposal.

It is hoped that our Unions will not fail in the work of co-operating with church and pastor—during all the days of fall and winter, at no special period in the history of the year, is the pastor more solicitous about the work, than the fall and early winter months. If our Unions have failed in the past, it is just at this point.

Furdette says:—"No Christian is injured by being in the world, the damage happens when the world gets into him."

Sips From a Way-Side Spring.

Not all men serve God, but all men want God to serve them.

If all the flowers of the field could be utilized they would fill every sick room with fragrance. If all the good intentions of our hearts were materialized the world would soon become a paradise.

Men are inclined to be too merciful in their judgment of self.

Better fail trying to do right, than succeed in doing wrong.

Not every one who has the gift of speech understands the value of silence.

The Editor has noted with satisfaction the response of a number of Unions in a. e., "The Missionary's Salary." Suffer this word; we are not living for ease, nor living to sit idly by and see the great world pass rapidly on in its progress and development, and we have not part in it. Three words are placed before you for your prayerful analysis:—Opportunity, Privilege, Obligation.

"A bruised reed shall he not break, and the smoking flax shall he not quench." Bible students tell us that the bruised reed stands for a shepherd's musical instrument made of a reed, which when once bruised gives forth either no sound, or a harsh discordant one, and is therefore thrown away as worthless. Others understand the reference to be a reed used as a staff, which when bruised can yield no support. The smoking flax is supposed to be the refuse end of a lamp-wick, which continues to smoke a little longer after the oil is exhausted, and the last spark of the light is about to be extinguished. Nothing could be more worthless among men than such a broken reed, or than such smoking flax. Yet our Lord does not reject as worthless his children whose faith and zeal are like these—Selected.

When I think how long a little child is helpless, absolutely depending on another's love; when I think of the slow stages of our growth up the steep slope to moral and spiritual manhood; when I remember that every sin that beckons us and every hope that fires us and every truth that illuminates and saves us was won out of the riches of God, through the discipline and chastisement of ages, I feel that the belief of God in man is wonderful; he hath believed in us, and therefore hath made no haste. We speak a great deal about our faith in God. Never forget God's glorious faith in us.—G. H. Morrison.

Let love not visit you as a transient guest, but be the constant temper of your soul. Let it pant in your heart, let it sparkle in your eyes, let it shine in all your actions and let there be in your tongue the law of kindness.

There is this beautiful thing about growing old, and having to resign one's dear earthly companionship after another, that as earth grows lonelier heaven grows homier, so that when at last we come down in the dusk in the narrow sea, all the lights in the wind-ways are over there.—Zion's Herald.

Real religion is not all feeling, nor yet all reflection, nor all action. It affects the entire nature. Its seat is in the heart, from which flow the issues of life. It is an inner force that finds expression in the outward relations and activities. It is a matter of faith and practice, so that Christ is accepted and followed, and grace triumphs over all opposition.

Walk with reverence into the hour which is all dark with mystery. Take the step of trust into its maze, and in the silence listen intently for God's voice which is sure to speak. Walk on in the wake of each intimation of light, and word shall link to word, and sentence to sentence, until his will for each experience shall be spelled out into certainty and clearness.

Foreign Missions

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.

That special blessing may rest upon all departments of our mission work for the coming year. That pastor and church members may be more deeply impressed with their responsibility in the great matter of sending the gospel to all the world.

A History of the Work at Ryagadda, India.

BY MRS. G. CHURCHILL.

Near the close of November, 1896, one Saturday evening I sat up late reading and writing. As I was just about to retire, I heard voices on the verandah, and asked who were there. "Some new Christians," a voice replied in Telugu; "open the door." I opened it and in walked one of our preachers, Saugauna, conducting Prabha Dass, a young Christian man whom I had formerly known, and whom I heard had been excluded from the Chicacole church about a year previous. With him were six men and boys from Chekkagoorda, a village in the Ryagadda Valley, about 47 miles north of Bobbili. The evening was cool, cold to these Telugus, and the men were wrapped in blankets so that I could not see them very well. I asked Prabha Dass who they were; he replied they were new believers and had walked all the way from Chekkagoorda to be baptized.

I thought perhaps, as the famine was coming on these were people he had brought, hoping to get some help, and thus they were applying for baptism. I hinted that this might be so.

"Oh," he said "these are not beggars, these are Konca Doralu (hill gentlemen) from Chekkagoorda. They have lands and crops at Ryagadda, they have not come for help." I then proceeded to ask questions and was amazed to find them answer so well concerning the Bible, and really such an experimental knowledge of salvation, I had seldom known in young converts from heathenism. I was astonished and I need not say rejoiced, to see this work of the Lord which had come to fruition, and we had known nothing of it.

Mr. Churchill was away, 20 miles to the southeast of Bobbili on tour. I told the Bobbili preacher to take these people to his home, and I would send a man in the morning with a letter to Mr. Churchill, which I did. I slept little that night, my heart was too full of joy and praise to God for what my ears had heard of his salvation the previous evening.

Nearly a year previous, a Lutheran Missionary had made a tour from Parvitapore, 30 miles north to Ryagadda. Visiting Chekkagoorda he induced P. Tammandora, the head man of the village, to purchase two portions of Scripture, Genesis and Matthew. I believe. The Missionary returned to Parvitapore, took his wife and child to Madras and put them on board a steamer to go home to Germany. He returning by train to his field of labor, took very ill, broke his journey at Raja mandry, went to the Mission house of one of his brethren, and there died after a few days of suffering.

The portions of the Bible that Tammandora brought were read a little in the village, but were not understood, so were laid up on a shelf in his house.

Prabha Dass (then known by another name) was at this time wandering through Northern India, visiting all the Hindoo sacred places. He put the Hindoo marks on his forehead, and wandered round, admitted into holy places, and seeing many things he could not have seen if the priest had suspected that he was not a Hindoo of the Hindoos. He came through among the hills from Northern India and stopped at this village, Chekkagoorda very ill of fever. Tammandora, the Naidu, being naturally a generous man, allowed him to stay and supplied his wants until he recovered.

One day seeing those portions on the shelf, he took them down and asked Tammandora if they had read them in the village, he said they had but they did not understand them. "I do," said Prabha Dass, and if you like I will read and explain them to you all." Tammandora was glad to have them explained, and when Prabha Dass taught about the true God, said "That is the kind of a God I want, I can believe in that kind of a God." The Lord seemed to open the hearts of a number in the village, to take in the teaching of the Word of God. Prabha Dass offered to remain with them and teach them in the truths of the Bible, and also to teach their children to read, write and cipher. He remained six months and at the end of that time these six, two men and four boys, from the school, in their teens, came with him to Bobbili to be baptized. He had taught them immersion, and brought them to a Baptist Missionary to be baptized, Mr. Churchill being nearest to their village.

When the messenger reached Mr. Churchill Sunday evening and he read my letter, he sat down to write that he could not come. He was very busy there and there were

other villages he wanted to visit before returning to Bobbili. But his pen refused to write that message, or his mind to indite it, and he was forced by some power to come home, although against his will and his plans. He reached home Monday noon, and the church was called together in the afternoon to examine these candidates for baptism. Many of the members had talked with them on Sunday and were prepared to receive them joyfully into our church after baptism. They stood a searching examination. The head man had two wives but when told he could have only one and be a Christian, he said he would put away his second wife: would support her, but live only with his first wife. It was dark when the examination was over. All were accepted, and by the light from a lantern, they were each buried with Christ in baptism, in our baptistery, under the spreading boughs of a mango tree in our mission compound. Did not the angels rejoice that evening Dec. 1, 1896? There was joy in heaven no doubt, and more joy on the mission compound in Bobbili, than there had ever been before.

After the baptism, we met in the school-room on the compound, the new members were received into the church and partook of the Lord's supper. Then we all came on to the verandah of the mission house, and all ate together of the rice and curry prepared by our cook while the meeting had been in progress. Then rejoicing Prabha Dass started back to Chekkagoorda with the six disciples. About two weeks later they wrote to Mr. Churchill to come out; there were others who wished to be baptized. Mr. Churchill wrote to Mr. Archibald asking him to go with him, so they met in Parvitapore, and went together to Ryagadda. The day they arrived, all seemed right, but by the next day when they met in Conference, it was evident the evil one had been at work, and many who intended to confess Christ were intimidated, so that only two came boldly forward and were baptized. One of these has since been called up higher, testifying on his dying bed, to all who came in, of this wonderful salvation. The other is sitting beside me as I write this. Then came a time of great trial to the Christians. Their relatives and caste people of the village did everything they could to induce them to go back into Hinduism. When they would not, they wrote to the Rajah of Japore from whom they have their lands, that now they were unworthy, having left their religion and joined the Christians, to be his servants any longer and advising him to take their lands away from them. The Christians were greatly troubled but they never swerved from the confession they had made.

The last of the following February, I took my Bible-woman Siamma, and went with Mr. Churchill and his preachers when they went again to Chekkagoorda. We had our tent pitched in a large open field under a grand old mango tree, near the village and from it went into the village and visited the women. They were very much ashamed to be seen outside, especially by men, but they came out on to their verandah to see Siamma and me. Though very shy at first, when they became a little acquainted, they were glad to talk to us about their new found religion, and their new hope in Christ, and their desire to follow him in baptism. It was Saturday when we arrived and on Sunday morning appointed a Conference meeting at our tent. It was quite a test of their sincerity to come out to our tent, where Mr. Churchill would see them, but they came. We had our cots carried out, our table put in the back of the tent, and yet it was too small to hold the people who came. So the shady side of the tent was rolled up, more mats spread outside, and our chapel enlarged to accommodate our congregation. Mr. Churchill preached the Gospel to them, simply and plainly, reading and showing from the Word every point that he advanced. Then after singing, "Who is on the Lord's side?" he asked if any one present wished to confess the Lord in baptism. As one after another of these shy, hitherto secluded women, rose and told of their desire to follow Christ, I felt that we were not a little company out there in the wilderness alone, but that a great company of the Heavenly host were not only interested in and watching the proceedings, but rejoicing with us over the lost sheep returning to the fold. There were six women three of them widows, intelligent and earnest, one man, and one boy (an orphan) received for baptism. This boy had been urged by those persecuting the Christians, to come and live with them and not break his caste; but he said, no, the Christian God was his God and he would go with them. Of late years he has been sick a good deal. We brought him to Bobbili and put him in the hospital here. He improved for a short time but grew worse again, and after lingering awhile fell asleep in Jesus last spring. The last word he was heard to speak was "Jesus."

In the afternoon of that Sunday these eight came at the time appointed, and we all walked to the Ryagadda river together. It was a lovely spot, the hills towering above on either side of the river, and the waters flowing so beautifully and musically along. There was just one spot where the river was deep enough in which to baptize. The river

was very low but just where the road comes down to it, some rocks jutted out, an eddy was formed, the sand washed out and a grand baptistery was thus made. Here one after another walked out fearlessly into the river, and with joy in their faces replied, "I do" to Mr. Churchill when he asked them "Do you believe in the Lord Jesus Christ as your Saviour?" and were baptized in his name. The rippling of the waters blended with our song of praise, as each one rose from the liquid grave and went on his or her way rejoicing in Christ. In the evening our table was carried into the village and placed in front of the house of the head man of the village, with the emblems of the Lord's death upon it. The eight who had been baptized that day stood in a row in front of the house and received the right hand of fellowship into the Bobbili church, after which, by the light of the lantern, we all remembered him as we partook of the bread and wine. And there in the street of that village, all was as hushed and solemn as in one of our churches at home. There were many heathen looking on, enemies of the Christians, but all were subdued and quiet by the power of God. We cannot tell of the joy we experienced that day and evening.

(To be continued)

The Sisters of the W. M. A. Societies held their meeting in connection with the Quarterly Meeting in the cozy new "Church Home" at Kempt, Queens County, on the afternoon of Oct. 17th, 1904. Owing to the inclemency of the weather the meeting was quite small. A season of prayer was enjoyed, and an informal talk about our work with reports from our Societies and Bands, showing a good interest and a bright outlook for a good year's work, filled our hearts with thanksgiving to our Heavenly Father for all his loving kindness to us. Our hearts were cheered by the good news that Brother Archibald is to be our missionary, and sail for India this autumn. Brother Brown set forth the Home Mission work very forcibly, and we know that an hour was profitably spent that will yield fruit to the honor and glory of God.

LAURA E. CROOKER
Queens Co. Sec'y.

THE W. M. A. SOCIETY OF THE FIRST HARVEY BAPTIST CHURCH.

Another year has rolled by since our last report. It is gratifying to be able to report our increased interest in our society spiritually. Our meetings are well attended and we have held a meeting every month during the year. Although the winter was very intense and was somewhat of a hindrance to our work financially. The church Mission Band and Aid Society have raised about \$75.00 for missions this year, Home and Foreign. Our dear sister Mrs. Mary L. Turner, has been called to higher service. She was a life member, and was a sincere Christian, and willing worker for the Lord. Three have joined our number this year, and two or three have left the place. So our membership stands about the same as the previous year. Officers for the ensuing year: Mrs. A. F. Brown, President; Mrs. S. Stevens, Treasurer; Miss Bessie Ferris, Secretary. Conscious of many failings, we still look back over the past year, thankful for the progress made and the mercies enjoyed at the hand of our Heavenly Father. We look forward to the future with hope and trust and earnest prayers that God will guide us in all our ways and help us to take a greater interest in the work so dear to our Masters' heart. We find Tidings and Link a great help and very interesting.

MRS. G. A. COONAN, Sec'y.

20th Century Fund.

Newcastle, (Est G A Lounsbury \$100; Mary J Dunnett \$5)—\$105. Cambridge \$2; Mrs Jas Robinson \$2. 1. Igin 1st, Minnie Colpitts \$5. Springfield 1st, Grace A Perkins \$1. Moncton 1st (S D \$23.80, H W Snow \$2)—\$25.80. Cardwell, Mrs H M Lockhart \$1. Hillsboro 1st (Laura J Steeves \$6; Mrs Wm McLaughlin \$2; Mrs Jas Steeves 50c)—\$8.50. Harvey 2nd, R B Lewis, \$2.50. Salisbury \$2. (Steeves Mt, James and Bessie Brown \$2) Mrs J A Steeves \$1; Jordan Crandall \$2; H W Crandall \$2)—\$9; Andover, Mr and Mrs C W Lewis \$5. Hopewell (W O Wright \$5; Rebecca Peck \$2)—\$7. Cambridge 1st, Jennie Straight \$2. Richmond and Hodgdon (Fred Carpenter 50c; Mrs J E Chase 50c)—\$1. St Martins 1st, Mrs J P Mosher \$2.50. Andover, Rev C Henderson \$1. Middle Sackville (R H Ogden \$4; Mrs Bliss Ayer \$2)—\$6. Norton (S L Wiggins \$5; Frank L Titus \$5)—\$10. Valley Thos Lowther \$1; John A McCormick \$1 \$2; Hillsboro 3rd (Mrs J C Milton, \$1; St Andrews 2nd, (Mrs H Rigby, \$1; Mrs E G Clinch, \$2.50) 3.50; Springfield 1st, Mrs S Davis, \$2; Mrs Armanilla Spragg, \$1) \$3; Johnston 1st, Bessie Hethrington, \$1.25; Springfield 2nd, Isa Keirstead, \$1, Waterside, (Geo J Anderson, \$2.50; W H Martini, \$2.50) \$5; Dorchester, Lottie A Nichol, \$3; Petitcodiac, D O McDonald, \$5; Pt de Bute, Frank Trueman, \$5; Campbellton, Mr and Mrs Wm Dickie, \$5; Mrs L Carter, \$5; A W Dimock and Mrs Dimock, \$2; J A Robertson, Metapedia, \$2; Maggie Archibald, Flatlands, \$2.50) \$16.50; Chipman 2nd, Miss Susan Frazer, \$2; Jemseg, Chas J Colwell, \$1; Bristol, Mrs Sankey K Rogers, \$1. Total, \$244.55, before reported \$139; total \$383.55.

J. W. MANNING, Treas. N. B. and P. E. I.

SCOTT'S EMULSION

makes pale, thin children fat and chubby. Overcomes wasting tendencies and brings back rosy cheeks and bright eyes.

It's surprising how quickly children respond to Scott's Emulsion. It contains just the element of nourishment their little bodies need. They thrive on it.

Even a few drops in the baby's bottle have a noticeable effect for good. Nothing better than Scott's Emulsion for growing children.

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Notice.

SHELburne COUNTY BAPTIST QUARTERLY MEETING.

The Shelburne County Quarterly Meeting will convene with the Baptist church at Jordan Falls, Tuesday and Wednesday, Nov. 8th, and 9th. The first session will open on Tuesday at 10.30 a. m. On Wednesday afternoon the W. M. A. S. of the county will hold a meeting.

E. P. COLWELL, Sec'y.
Osborne, Oct. 6th, '04.

The Cumberland Co. Quarterly Meeting to have been held November 7th, has been postponed until further notice, owing to the additions to the Springfield Baptist church not being completed.

Yours truly,
H. F. SHAW, Sec'y.

QUEENS COUNTY QUARTERLY.

In what fittingly can be termed the Lake Country, in the midst of innumerable water courses and amongst verdure clad hills lies the village of Kempt. Always a stronghold of the Baptist faith, it has trained up a large number of stalwart and intellectual men and women, who have made for themselves a large place in our own country and the neighboring republic. It has been the cradle of many of the Freemans, Komptons, Harlows and DeLongs. Hence when it was announced that the dedicatory services of the new meeting house would be held in connection with the Quarterly, many planned to be present, as something more than the ordinary could be expected.

Despite the rain of Sunday, the building was crowded to suffocation. The dedicatory exercises were held in the morning and were participated in by the Baptist ministers of North Queens, and by the Free Baptist and Disciple pastors. No part on the programme of these exercises was assigned to the pastors of the Baptist churches in South Queens. The sermon was preached by Rev. W. B. Bezanson of South Brookfield, whose theme was "House of God and its privileges" based on Kings 8: 13. I heard it spoken of very favorably. Rev. M. W. Brown, our general Supt. of Missions, made the dedicatory prayer. He also gave himself to the task of wiping off the indebtedness. By wonderful tact and originality of method, he succeeded in doing so, having raised at the different services the very credible amount of \$103.00.

At the afternoon service, Rev. W. B. Crowell of Liverpool preached on the words, "Say to the children of Israel that they go forward." In the evening, Rev. H. B. Sloat of Milton, thrilled the audience with a sermon based on Rom. 5: 9.

In the service that followed very many testified to the uplifting power of the sermon.

On Monday afternoon a conference and reminiscence service was held. It was a solemn hour in which deep emotions stirred. Memory was busy with the 69 years of the old church. It seemed as though there was communion with the saints who had toiled and have entered into the longer life. The whole services was an experience rarely vouchsafed more than once in a life time.

Such was the Spirit engendered when the Quarterly opened with an introductory sermon on Monday, Oct. 10th, at 7.30 o'clock. To the gratification of all present Bro. Sloat was again the preacher. The high expectations were realized and a mighty meeting of testimony and exhortation followed. Tuesday morning was given to business. The reports were encouraging and revealed a Spirit of high resolved endeavor for Christ and the church. A timely discussion on Sunday School Libraries and Lesson Helps followed, which indicated the turning of the tide which had favored such publications as the David C. Cook Co, and a return to those of our American Baptist Publication Society. The afternoon session opened with reports of the B. Y. P. U's. The Sec'y. reported \$59.45 raised through B. Y. P. U's and pledges at the last Quarterly for the support of Rev. S. C. Freeman. An excellent paper entitled "One Mind, one Motive" written by Sperry Wolfe, of the Liverpool church, was read. Then followed an address on Church Discipline by Rev. W. B. Crowell. The remainder of this session was given over to the W. M. A. Societies, and the County Sec'y. insists on reporting it.

Despite rain and wind, a goodly number gathered for the closing service at 7.30 p. m. The whole service was in the hands of Rev. W. B. Bezanson, who preached a powerful sermon on Psalm 103: 13, 14. With rare skill he touched the depths of the human heart and with sustained eloquence led us up into the very glory of the Unseen. In response to his invitations, five rose, then one acknowledged his backsliding. Others would not be restrained and again a great volume of testimony rolled forth. At last, amid prayers and singing, this most marked of Quarterlies came to a close, long to live in the memories of those who attended.

W. B. CROWELL, Sec'y-Treas.

SABBATH SCHOOL CONVENTION.

The Yarmouth County Baptist Sunday School Convention held its 57th, Semi-Annual session with the Temple Church, Yarmouth, on the 18th, inst.

This was among the most pleasing and profitable of these gatherings that it has been our privilege to attend. The election of officers for the coming year resulted in the choice of the following. President H. G. Tedford, Vice president G. E. C. Burton, Secy. treas. E. J. Grant. Executive Committee H. C. Nowcombe, D. Price and John Miles. The papers and addresses given were as follows. "The Sunday School and the Home" by Rev. J. H. Saunders, D. D. This was a strong and tender presentation of a vital subject, and its publication in MESSENGER AND VISITOR was earnestly requested by the Convention. "Teaching Temperance in the Sunday School" by Bro. E. C. Simonson, was a bright suggestive, and stimulating address that produced a warm and practical discussion.

"The Use of Helps in the Sunday School" was the theme treated in his characteristic fashion by Pastor W. J. Rutledge; showing strongly, that when these helps are found in the hand of teacher or scholar in the school room, they are decidedly in the wrong place.

An open conference on "How Best to Conduct a Sunday School" filled up the remainder of the afternoon session in a manner that will, it is hoped, be very helpful to our schools.

A good congregation assembled in the evening in the beautiful auditorium of

Temple Church and listened with deep interest, first to Capt. B. R. Hilton's paper on the "Beginning and Continuance of Spiritual Life in the Scholar." Capt. Hilton is always brief, clear, comprehensive pointed, and none among us is heard with deeper interest. This paper was very much appreciated. The closing address, which was able and impressive, was given by Pastor C. H. Martell on "Soul Winning," a fitting theme with which to close a day of much thoughtful and earnest discussion on the all important work of our Sunday Schools.

Heartly votes of thanks to the people of Temple Church for warm hearted hospitality, and to the choir for sweet and inspiring music brought to a close a day of delightful and profitable Christian co-operation and fellowship that cannot fail to help on the Lord's work among us.

E. J. GRANT, Secy.

Neuralgic Pains.

ARE THE CRY OF THE NERVES. FOR BETTER BLOOD.

Enrich The Blood and Neuralgia Will Disappear—It is Only Those Whose Blood Is Poor and Watery That Suffer.

No part of the human system is more sensitive than the nerves. Many of the most excruciating pains that afflict mankind come from weak, shaky, shattered nerves, and among the nerve pains there is perhaps none causes more intense suffering than neuralgia, which generally attacks the nerves of the face and head, sometimes causing swift, darting, agonizing pains—at other times a dull, heavy, aching feeling which makes life miserable. There is only one way to get rid of neuralgia and other nervous troubles, and that is through the blood. Poor, watery blood makes the nerves shaky and invite disease. Rich, red blood makes the nerves strong and banishes all nerve aches and pains. Among those who offer strong proof of this is Mr. John McDermott, Bond Head, Ont., who says: "A few years ago while working as a carpenter in Buffalo I got wet. I neglected to change my clothes and next morning I awoke with cramps and pains throughout my entire body. I was unable to go to work so called in a doctor. I followed his treatment but it did not help me. As I was unable to work I returned to my home at Bond Head. Here I consulted a doctor who said I was suffering from neuralgia, but though he treated me for some time, he also failed to help me. I had often read of Dr. Williams' Pink Pills, so decided to try them. I had not used more than three boxes before I felt they were helping me. From that on I gained day by day, and after I had used some ten boxes I had fully recovered my old-time strength and have since been able to work at my trade without any trouble. The pains and aches no longer torture me and I have gained in weight. I think Dr. Williams' Pink Pills an invaluable medicine and shall always have a good word to say for them."

Neuralgia, sciatica, rheumatism, St. Vitus dance, and many other blood and nerve troubles all vanish when Dr. Williams' Pink Pills are used—but you must get the genuine bearing the full name, "Dr. Williams' Pills for Pale People," on the wrapper around every box. Sold by druggists or direct by mail at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont.

Wanted

MEN AND WOMEN in this country and adjoining territories, to represent and advertise an old established house of solid financial standing. Salary to men \$21 weekly, to women \$12 to \$18 weekly with expenses advanced each Monday by check direct from headquarters. Horse and buggy furnished when necessary; position permanent. Address, Blew Bros. & Co., Dept. A. Monon Bldg., Chicago, Ill.

A foaming glass of

Abbey's Effervescent Salt

in the morning drives away the indigestion, biliousness and constipation of yesterday—brings health, strength and energy for the days to come.

AT ALL DRUGGISTS, 25c AND 60c A BOTTLE



HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 8 and 20, 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 situated, 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 situated, 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 plans:

- (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, countersigned 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.

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Gives strength
Makes new blood
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A boon to those recovering from wasting fevers and long illness.

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FELLOWS' LEEMING'S ESSENCE.

IT CURES
Spavins, Ringbones,
Curbs, Splints, Sprains,
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WEAVER'S SYRUP

It purifies the Blood and cures
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Spent nearly TEN years as a book-keeper and office man in various mercantile and manufacturing concerns. He is the man to instruct YOU how to do office work.

Send at once for a catalogue of this splendid school. Your name on a post-card will bring it. Address,
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Would there be any demand for
45 Successive Years
for any article unless it had superior merit

Woodill's German Baking Powder.

claim this as 45 RECOMMENDATIONS to all who use BAKING POWDER.

Ask your Grocer for it.

Beware of the fact that
'White Wave'
disinfects your clothes

prevents disease

The Home

REALIZING MARRIAGE IDEALS.
Dr. Madison C. Peters.

"Christ began his miracles at a wedding and not at a funeral. He came to glorify the common life of men and bring out the glory there was in every relation. If Christ directed his steps to Galilee to show his interest in marriage, the reminiscence of paradise, and there reconsecrated it, surely every true minister has a divine warrant to preach on this theme.

"Love purified by religion, is the very life of marriage. But prayers in the home wont make up for everything. Some of the most pious people are the most peculiar, and require of you the most grace to get along with. Let love rule. Love is never stubborn. Love will make each blame self, and not the other, when things go wrong. It transforms blemishes into imaginary virtues.

The most dangerous infernal machine in a home is the last word: Every dispute between man and wife forces good humor out of its channel, undermines affection, and gradually destroys that cordiality which is the soul of matrimonial harmony.

"Politeness is not to be used only in our intercourse with strangers, but is intended for home consumption. Carry over into the wedded life the same delicate thoughtfulness, gentleness of manner, courtesy of speech, warmth of affection, and incessant sacrifice that characterized your wooing days.

"Your wife has a sacred right to some expression of appreciation of her unselfish devotion to your interests. You may be full of loyal devotion to her, though, for want of comprehension of a nature more sensitive than your own, never assure her of your appreciation.

"Let your husband feel that you think him good, and it will be a strong stimulus to his being so. As long as they think he possesses the character, he will take some pains to deserve it; but when you make him feel he has lost the name, he will soon abandon the reality.

"Never speak to anyone outside of one another's faults. Keep your own secrets. Pay attention to little things. Estrangements are rarely the work of one day or caused by one offence. They are growths.

It is the little rift within the lute
That by and by will make the music mute.

"Make home everything. Men running day by day against this lightning-footed twentieth century, weary and heavy laden with the toils in the world's workshops and, harassed by the care and competition of trade and the dull rounds of professional life, yearn for the repose of home. There let warm greetings come from appreciative hearts, fond glances from bright eyes, the little arrangements for their comfort that silently tell them of thoughtful love, and forces them before they know it, into an easy chair and make them spend the evening at home, because they can't get away."

HEALTH HINTS.

Never lean with your back upon anything that is cold.

Never take warm drinks and then immediately go out into the cold.

Keep the back especially between the shoulder blades, well covered; also the chest well protected. In sleep in a cold room establish the habit of breathing through the nose, and never with the mouth open.

Never go to bed with cold or damp feet.

Never omit regular bathing, for unless the skin is in active condition, the cold will close the pores and favor congestion or other diseases.

After exercise of any kind never ride in an open carriage or near the window of a train for a moment; it is dangerous to health and even life.

When hoarse speak as little as possible until the hoarseness is recovered from, else the voice may be permanently lost or difficulties of the throat be produced.

Merely warm the back by the fire, and never continue keeping the back exposed to heat after it has become comfortably warm. To do otherwise is debilitating.

When going from a warm atmosphere into a cooler one, keep the mouth closed so that the air may be warmed by its passage through the nose ere it reaches the lungs.

CONTENTMENT.

Most people's lives are such a continua rush they seldom have time to do anything well. Even their houses have to keep up appearances beyond their income and so their lives, instead of being natural and healthy, are forced very often beyond their strength.

Try and look on your homes, however, small, as your kingdoms, and order them on natural, simple lines and never allow anything to be ostentatious either in yourself or your children, and bring them up to realize that real, true simplicity through life will carry us nearer to what Providence meant us to be than anything else.

One more little suggestion: Good temper is invariably a sign of good health, and if you find yourself tired, cross and inclined to make all duties a labor, take a stitch in time and a rest even if it is a difficulty, as it will probably save your own health, your children's respect, and your husband's love, as such is human nature that, though we may be forgiven once or twice, continued ill-temper estranges us from those we love more than anything else, and after a time even those who love us must get tired of bearing the same excuse, that we are weary and overdone.—Health Culture.

DRINK WATER EVERY DAY.

Diet specialist and physicians prescribing for nervous indigestion are particular to insist that their patients shall take a certain amount of water every day. Hot water taken morning and night is an effective remedy for indigestion, and the practice of taking a glass of water, either hot or cold, just before retiring, will do away with the feeling of languor and weakness many people experience on rising in the morning. The creation is due to a large secretion of the waste products, and water assists in removing these products, leaving the tissues in good condition for the work of the day. According to an authority on dietetics, hot water stimulates the liver and cold water the stomach.

THE VALUE OF CHARCOAL.

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

Nearly everybody knows that charcoal is the safest and most efficient disinfection 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 smoking, drinking, or after eating onions or 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 of the poison of catarrh.

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

The daily use of these lozengers 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 their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozengers 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 some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozengers than in any of the ordinary charcoal tablets."

How to Cure A Burn

Apply Pond's Extract—the old family doctor—it will relieve the inflammation immediately. Cures burns, bruises, cuts, sprains; relieves all pain as if by magic. For over 60 years Pond's Extract has been the "first aid" in cases of accidents—the reliable family remedy. Imitations are weak, watery, worthless; Pond's Extract is pure, powerful, priceless.

Sold only in sealed bottles under buff wrapper.

ACCEPT NO SUBSTITUTE.

MILBURN'S HEART AND NERVE PILLS

Make Weak Hearts Strong. Make Shaky Nerves Firm.

They are a Sure Cure for Nervousness, Sleeplessness, Loss of Energy, Brain Fog, After Effects of La Grippe, Palpitation of the Heart, Anæmia, General Debility and all troubles arising from a run down system.

They regulate the heart's action and invigorate the nerves.

This is what they have done for others! They will do the same for you.

GREAT RELIEF.
I have taken Milburn's Heart and Nerve Pills for palpitation of the heart and shattered nerves, and for both troubles have found great relief.—Mrs. W. Ackert, Ingersoll, Ont.

FEELS SPLENDID NOW.
Before taking Milburn's Heart and Nerve Pills I was all run down, could not sleep at night and was terribly troubled with my heart. Since taking them I feel splendid. I sleep well at night and my heart does not trouble me at all. They have done me a world of good.—Jas. D. McLeod, Hartsville, P.E.I.

SPECULATION Vs. INVESTMENT.

If you pay hard earned money for tuition in some schools, you may well speculate as to the returns you will get:

BUT
money paid to us to MARITIME TRAIN you is a wise investment, and brings sure returns.

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

Allegheny General Hospital.

The new ALLEGHENY GENERAL HOSPITAL desires young women of education and refinement as pupils in its training school.

It offers exceptional advantages for the education of nurses, is a general hospital of 375 beds.

The buildings and equipment are models of convenience.

For particulars write to the Superintendent of Nurses.

ALLEGHENY GENERAL HOSPITAL,
Allegheny, P. A.

Real Estate For Sale in Kings Co, N. S.

A beautiful residence in the town of Berwick, one acre, 50 Apple and Pear Trees all in bearing. Fine shade trees and nice lawn in front. Good location in centre of town, also handy to R. Station. 3 acres, 100 tree in bearing good for 75 bls. First class house and barn. A number of farms. Small medium and large all with good orchards. Correspondence promptly attended to.

Apply to J. ANDREWS,
Real Estate Broker,
Berwick, N. S.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Fourth Quarter, 1904.

OCTOBER TO DECEMBER.

Lesson VI.—November 6.—Joash, the Boy King.—2 Kings 11:1-16.

GOLDEN TEXT.

When the righteous are in authority, the people rejoice.—Prov. 29:2.

EXPLANATORY.

JOASH, THE BOY KING. I. HIS ANCESTRY.—Joash was the son of King Ahaziah and Zibiah of Beersheba. He was the grandson of Queen Athaliah and great-grandson of Ahab and Jezebel. His mother may be named because of the influence she exerted over her natural inheritance. Thus we see in him the confidence of two lines of ancestry. On the one hand, he was descended through David, and the line of Solomon of Asa and Jehoshaphat. He had in him the blood of great and good men. On the other hand, he inherited from the weak and wicked Ahab, and Jezebel, that brilliant, passionate, overbearing heathen queen, and her daughter Athaliah, so like her mother. Thus his ancestry included all classes and conditions of men. All qualities of good and of evil met in him. So "we inherit from thousands, from hundreds of thousands of ancestors. The blood of many families and tribes and races is mingled in our veins. . . There are many potential men in every man, and which of them is to emerge he chooses for himself by a thousand silent, moral preferences."

II. HIS PROVIDENTIAL PRESERVATION.—Vs. 1-3. Athaliah, who had been queen of one king (Jehoram,) and the actual ruling queen during the brief reign of her son Ahaziah, was too ambitious to be willing to retire to private life and obscurity. Like Satan she felt that

"To reign is worth ambition, though in hell; Better to reign in hell than serve in heaven."

To accomplish her purpose she arose and destroyed all the seed royal, including her own grandchildren. The life of a child weighed nothing with her in the scale against ambition.

2. BUT JEHOSHABA . . . SISTER OF AHAZIAH, and wife of Jehoiada, the high priest. TOOK JOASH. At that time less than a year old. HID HIM . . . AND HIS NURSE IN THE BEDCHAMBER. The storeroom for beds and couches. No sleeping room would be unsearched.

3. HID IN THE HOUSE OF THE LORD in one of the chambers which were built against the sides of the temple. The high priest had charge of these, and Athaliah did not make use of the temple.

III. HOW JOASH BECAME KING (vs. 4-16) 4. IN THE SEVENTH YEAR of his age. JEHOIADA. The high priest. FETCHED THE RULERS. Captains. WITH THE CAPTAINS. R. vs. "Carities;" Am. Rev. margin, "executioners." Others think the word refers to Carians, a portion of the royal guard from the inhabitants of Caria in Greece, as the Pope at Rome has Swiss guards. MADE A COVENANT. A bargain, agreement.

5. A THIRD PART OF YOU. The troops of the royal guard had periods of work and of rest off duty as in modern European capitals. ENTER IN ON THE SABBATH. Those who relieved each other on the Sabbath. SHALL BE KEEPERS OF THE WATCH OF THE KING'S HOUSE. To prevent any unauthorized person from going in or out.

6. A THIRD PART SHALL BE GUARD AT THE GATE OF SUR. It is not known what gate is referred to. A THIRD PART AT THE GATE BEHIND THE GUARD, or COURTIERS. This gate was the principal entrance to the palace (vs. 19) Here was a double guard THE HOUSE. The palace. THAT IT BE NOT BROKEN DOWN. They were to repulse any attack, be "a barrier" against every enemy.

7. THE TWO PARTS. Divisions. R. vs. "And the two companies of you, even all that go forth." All those men who were going off duty at the palace were to divide themselves into two bodies, and go and serve at the temple to protect the king. The "of you" refers to the purely military body, as in vs. 5.

8. WITHIN THE RANGES. Ranks. Whoever broke through the ranks of the guards, to enter in spite of them, LET HIM BE SLAIN.

9. AND THE CAPTAINS, etc. They carried out Jehoiada's plans. These soldier guards were without the temple. According to Chronicles the Levites were the guards within.

12. AND HE, the high priest, BROUGHT FORTH THE KING'S SON. Joash, a seven-year-old boy. AND GAVE THE TESTIMONY. By this "we must understand the law, as the people then possessed it. Express direction is given in Deut. 17:18, 19, that when a king shall be chosen he shall have a copy of the law, which he shall study that he may learn to fear the Lord his God, to keep all the words of this law and these statutes to do them.

13. AND WHEN ATHALIAH HEARD. She took in the whole scene at a glance, and in that scene she read her doom.

14. STOOD BY A (THE) PILLAR of the tribune erected for such occasions. Perhaps the place was between the two great pillars in the porch of the temple (1 Kings 7:21.) AS THE MANNER WAS. The customary place for a king at his coronation.

15. HAVE HER FORTH WITHOUT THE RANGES or "ranks" of the guard. Better, "Cause her to go out between the ranks"—i. e., escort her out of the sacred precincts with a guard on both sides." HIM THAT FOLLOWETH HER to defend.

16. SHE WENT . . . KING'S HOUSE. She entered the palace by way of the entry of the horses. "Athaliah was conducted to the royal stables which adjoined the palace and there put to death."

IV. HIS LATER LIFE. Under the direction and influence of his uncle Jehoiada, the high priest, Joash entered upon the work of the religious reformation of his people, by repairing the temple and restoring its worship, as described in our next lesson.

Joash seems to have been a prince of fine impulses, but he lacked independence and strength of character. He too readily took the impress of the influences around him. He was like a cork on the water, rising and falling with the waves. He was like the scented clay that received its perfume from the rose. He was good with the good; and bad with the bad. So long as Joash was under the control of his uncle, he was good; when his uncle died, he chose an entirely different environment, and the fragrance faded from the scented clay, and it absorbed the vile odors of idolatry and sin.

It is extremely foolish and dangerous to put ourselves under bad influences. He that does it is already more than half fallen. Few can keep their souls' health good while living in a moral malaria. Few can keep clean amid dust and dirt, like the white flower in the coal mine, or can "sail like white swans down the sewers unpolluted."

The Boy King. Every child is born a king. His kingdom is first his own soul, its powers, its passions, its intellect, its choices. "He that ruleth his spirit is better than he that taketh a city." He is king also over his surroundings, the influences that environ him, the powers and forces of nature. The question of life is what kind of a king he will be.

Blest Saviour, on my mind impress The image of thy mind. To bear my brother's waywardness, Long suffer and be kind. Yet when I think what patient care My Lord extends to me, Shall I not with my brother bear, And that right lovingly?—J. A. Latrobe.

SAVING OR STINGY.

The observing of small economies, the gathering up of fragments, is not mean. Stinginess is degrading; a wise oversight on the part of the housewife into the ways of the household is just and honorable. Sin lies in the waste, not in the careful use of good and wholesome materials.

Don'ts for Young Mothers.

Don't give baby a sleeping draught, soothing mixture or opiate of any kind except by the order of a competent doctor who has seen the child. Remember that all so-called soothing mixtures contain dangerous opiates. If your child is restless give it Baby's Own Tablets, as they are absolutely harmless and in a natural way promote health-giving sleep.

Don't give medicine to check the movement of baby's bowels in diarrhoea except on the advice of a doctor. Feed the child sparingly and give Baby's Own Tablets to cleanse the bowels of irritating secretions. Keep the abdomen warm. This treatment will cure diarrhoea.

Don't give a young child harsh cathartics, such as castor oil, which gripe and torture. Baby's Own Tablets have a gentle laxative action and never fail to cure constipation.

Mrs J. D. Cilly, Heatherton, Que., says: "I have used Baby's Own Tablets for stomach and bowel troubles and have always found them a most satisfactory medicine."

Don't fail to keep Baby's Own Tablets in the house. Sold by medicine dealers or by mail at 25 cents a box by writing the Dr. Williams Medicine Co., Brockville Ont.

A GRANDMOTHER'S RULES.

Somebody's grandmother has bequeathed to her descendants these admirable rules of advice:

Always look at the person to whom you speak. When you are addressed, look straight at the person who speaks to you. Do not forget this.

Speak your words plainly. Do not mutter or mumble. If your words are worth saying they are worth pronouncing distinctly and clearly.

Do not say disagreeable things. If you have nothing pleasant to say, keep silent.

Think three times before you speak once.

Have you something to do that you find hard and would prefer not to do? Do the hard thing first, and get it over with. If you have done wrong, go and confess it. If your lesson is tough, master it. If the garden is to be weeded, weed it first and play afterwards. Do first the thing you don't like to do, and then, with a clear conscience, try the rest.—Presbyterian Record.

True servant's title he may wear, He only, who has not For his Lord's gifts, how rich soe'er His Lord himself forgot.

So thou alone dost walk before Thy God with perfect aim, From him desiring nothing more Beside himself to claim.

For if thou not to Him aspire But to his gifts alone, Not love but covetous desire Has brought thee to his throne.

—Richard C. Trench

In a little bayou an old darky's flat-bottomed canoe was shelved in a mud bank. The mud was too deep for him to get out and push, and he got madder and madder. In his exasperation he saw a woman stooping down at the landing some yards above to fill her pail from the stream. "Get out o' dat!" he called out angrily. "Ef you takes a drop o' en dis yer bayou till I gets afloat agin, I'll mek ye pay fer it ef I hev ter wade asho' ter do it!"

"Seeing is believing." Ah turn it about, the other way. "Believing is seeing." Jesus Christ will reveal himself to that "inner eye which is the bliss of solitude," and the joy of the Christian life will reveal himself to that inward eye so clearly, so closely, so certainly as there will be no room left for doubt.—Alexander Maclaren, D. D.

She doeth little kindnesses Which most leave undone or despise; For naught that sets one heart at ease, And giveth happiness or peace, Is low esteemed in her eyes.—Lowell.

One of the principal ingredients in the happiness of childhood is freedom from suspicion and kind and loving thoughts toward all. Why might not that sweet disposition combine with a more extensive intercourse with mankind?—Lydia H. Sigourney.

Ella—Bella told me that you told her that secret that I told you not to tell her. Stella—She's a mean thing—I told her not to tell you I told her. Ella—Well, I told her I wouldn't tell you she told me—so don't tell her I did.—Brooklyn "Life."

Mamma—Why, Johnny, aren't you ashamed of yourself to come into the house with such dirty hands?

Johnny—I'm going right out again, mamma, and I'd be awfully ashamed to be seen by the boys with clean hands.—Boston Transcript.

Mrs. Prim—Mrs. Deafleigh, does your daughter have a chaperon?

Mrs. Deafleigh—What say? Oh yes, she has a chap of her own.—Chicago Journal.

The Philadelphia Ledger says: The great trouble with the most of us is that we say in a subdued tone that we are against war, and then when indications of militarism appear we join the brutal and ignorant mob and help to prepare for war. The way to stay the war spirit is to fight every manifestation of it all the time.



The letter of Miss Merkley, whose picture is printed above, proves beyond question that thousands of cases of inflammation of the ovaries and womb are annually cured by the use of Lydia E. Pinkham's Vegetable Compound.

"DEAR MRS. PINKHAM:—Gradual loss of strength and nerve force told me something was radically wrong with me. I had severe shooting pains through the pelvic organs, cramps and extreme irritation compelled me to seek medical advice. The doctor said that I had ovarian trouble and ulceration, and advised an operation. I strongly objected to this, and decided to try Lydia E. Pinkham's Vegetable Compound. I soon found that all the good things said about this medicine were true, and day by day I felt less pain and increased appetite. The ulceration soon healed, and the other complications disappeared, and in eleven weeks I was once more strong and vigorous and perfectly well. "My heartiest thanks are sent to you for the great good you have done me."—Sincerely yours, MISS MARGARET MERKLEY, 975 Third St., Milwaukee, Wis.—\$5000 forfeit if original of above letter proving genuineness cannot be produced.

Notice of Sale.

T. James A. McHale (or McHale) of Halifax in the Province of Nova Scotia Hotel Clerk formerly of the City of Saint John in the Province of New Brunswick and Mary Elizabeth McHale his wife, of the first part, and Allen O. Earle and J. Roy Campbell of the said City of Saint John Barristers at Law Trustees of the second part and duly registered in the office of the Registrar of Deeds in and for the City and County of Saint John in Libro 84 of Records folio 583, 584 and 585 there will for the purpose of satisfying the moneys secured thereby default having been made in the payment thereof be sold at public auction on Monday the twenty eighth day of November next at twelve o'clock noon at Chubb's Corner (so called) on Prince William Street in the said City of Saint John all the term of mortgage bearing date the second day of November in the year of our Lord one thousand nine hundred and three and made between the said James A. 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From the Churches.

DENOMINATIONAL FUNDS.

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

The Treasurer for New Brunswick - Rev. J. W. MANNING, D.D., ST. JOHN, N. B. and the Treasurer for P. E. Island is Mr. A. W. STERNS, CHARLOTTETOWN. All contributions from churches and individuals in New Brunswick should be sent to DR. MANNING; and all such contributions P. E. Island to Mr. STERNS.

MAHONE, Oct. 19, 1904.—I baptized a young sister at New Cornwell yesterday afternoon. The interest in all sections of this field is good and the prospect for an ingathering of such as should be saved is very encouraging.

ADDISON F. BROWNE.

PENFIELD.—On Sunday, 16th at 5 o'clock p. m. quite a large number of persons gathered at our natural baptistry for the purpose of witnessing the baptism of Miss Helen S. Rene of excellent parentage. She comes into the church with culture and refinement, with pious heart and life and will no doubt prove a great blessing to the church and the world.

F. M. MURRO.

IMMANUEL CHURCH, TRURO.—At the regular prayer-meeting of the Church, Wednesday evening, Oct. 19th, a most enthusiastic and unanimous vote was taken in favor of organic union with the Churches of the Free Baptist Conference of N. B., on the Basis of Union adopted by our Convention in August last.

M. A. MACLEAN.

Truro, Oct. 20, 1904.

AMHERST, N. S.—During the past few weeks a very marked spiritual interest has been manifested among us. No special services have been held, but decisions for Christ are made in nearly every meeting of the church. After meetings at the close of the Sunday evening services have been of great power and have taxed the seating capacity of the building to the utmost. People had to be turned away Sunday evening last. Over fifty have expressed their determination to accept Christ as their Saviour. On Oct. 2nd we baptized five, on the 16th nine, and others await the ordinance. At the last Communion service Dr. D. A. Steele, pastor emeritus of the church gave the hand of the fellowship to Pastor Selden, W. Cumming, his wife and little daughter, and to the assistant Pastor Rev. J. L. Dimock. The annual church meeting recently held brought forth very encouraging reports. Amounts raised for benevolent purposes for the year were large; the balance on current account stood on the right side by \$100. The pastor's young men's class is increasing in attendance weekly. A Training Class for the rudiments of Christianity conducted by the pastor has been organized. A recognition service to Pastors Cummings and Dimock will be held Oct. 26th.

S. W. C.

ZION CHURCH, YARMOUTH, N. S.—Four months have passed since beginning work here. The first two were spent in getting acquainted and adjusted, the third in rest, at the request of the church, and the fourth in steady pastoral work. Since deciding to come here almost a year ago, there has not been a day when I would have changed the decision made. I doubt if ever a pastor had a more loyal people, a more helpful deaconate or more abundant reason for thanksgiving. The opportunities for work in this field where holy men of God have wrought so successfully, are many and inspiring, while the responsibilities are so great that they cannot be carried without the aid of the promised Helper. In these months the church has raised something over \$200 for denominational purposes and \$90 for a furnace, beside the current expenses. The membership has been increased by fifteen valuable helpers and about as many more are expected in the near future by letter or experience. The Young People's Society, which died over a year ago, has not been re-

newed, but the young people have organized themselves into a band of workers called "Zion Helpers," with the threefold object of benevolence, which includes practical work among the needy at home and abroad; sociability among the members of the church and congregation; intelligence, by which is meant such helpful instruction and inspiration as can be received through lectures or other public meetings. The young people will not have a separate prayer meeting, but will make the regular meeting of the church their prayer meeting. In this decision they have met the desire of both pastor and people as well as their own. May the Master's blessing rest upon our united efforts for the salvation of souls!

C. W. ROSS, Pastor.

LOWER GRANVILLE, N. S.—This is historical ground. Our records show that here the first Baptist Association was held a hundred and four years ago. 'Bro. Joseph Dimock was moderator, and preached the introductory sermon, and Edward Manning was Clerk.' These "minutes" are very interesting but they are not at present the object of my writing. In April last I received a call to the pastorate of this church. The first of May I accepted the invitation for six months and began my labors and thus far we have been encouraged in our work. The people have been invariably kind, and have listened with interest to the gospel. We have held no extra meetings, but the congregations have increased, and the indications are that the word preached is not in vain, and that soon there may be additions to the church. There are improvements in other directions. The church in Karsdale section has just been painted. At the Lower Granville section the church has been thoroughly repaired, painted and new pulpit furniture provided. Preparations are being made for either building a new house of worship or repairing the old one at Stoney Beach, which was built 71 years ago, and stands on the spot where the Association was held in 1800. Thus the outlook is hopeful. At the annual business meeting held a short time ago, it was the unanimous wish of the brethren that I should continue my labors for a year after the six months expires, and I have decided to comply with the request. Mrs. Read who has been very ill at our home in Bear River, is now able to be with me, this, we trust, will enable us to devote our time fully to the work here. The Middleton and Victoria Beach Railroad will soon be completed and an immense pier is being built at the terminus of the road. This side of the Basin is noted for its beautiful natural scenery, and the road when completed will greatly add to the prosperity of this part of the Country.

My address until further notice will be E. O. READ.

LOWER GRANVILLE, N. S.

COLCHESTER AND PICTOU QUARTERLY MEETING.

Notwithstanding bad roads, heavy rains and long distances, a large number of delegates from the churches in the District met with the Church at Lower Economy on the 9th and 10th inst. in quarterly session.

Within the bounds of these two counties we have 18 churches (or eleven groups). At the present time the following churches are pastorless:—Lower Economy and Five Islands; New Annan, River John and Tatamagouche; Zion (African) Truro. Since January, the Londonderry, Great Village and DeBert group has been pastorless, owing to the removal of Pastor Martell to Yarmouth Co., but a pastor has been secured in the person of Rev. E. T. Miller, who will take up the work on this most important field on Nov. 6th. The other pastorless groups should have men at once, and if within our Convention, there are men who want to do some hard work in good churches and among kind people, let them correspond with



FOR COLD WEATHER!

FALL AND WINTER GOODS NOW BEING SHOWN.

- Men's Reliable Suits, \$5.50 to \$16.00.
- Youths' Reliable Suits, \$5.50 to \$13.50.
- Reliable Navy and Black Suits, \$5.00 to \$16.50.
- Separate Trousers, \$1.75 to \$4.50.
- Dressy Raincoats, \$7.50 to \$16.00.
- Stylish Winter Overcoats, \$7.50 to \$17.50.
- Ullsters, very warm, \$6.50 to \$12.75.
- Storm-Collar Reefers, \$3.75 and \$4.50.
- Natty Coats and Vests, \$9.00 to \$16.00.
- Proper Dress Suits, \$27.00.

We also carry the most Complete Stock of BOYS' CLOTHING in Lower Canada.

Manchester, Robertson, Allison, Limited. St. John, N. B.

the clerks of the above named churches.

The Baptists in Colchester and Pictou, according to the last census number 4,415. The membership of our churches last year was 1,142 with 405 non-resident members and according to the statement of our Treasurer for Denominational Funds submitted at our last Convention these churches contributed for Denominational work \$1583.24—this includes the W. M. A. and three miscellaneous contributions. This information, although not usually given in a report of a Quarterly Conference, will give those who care to read it, some idea of our constituency and our condition.

Our first session opened at 8 o'clock on Monday evening, the 9th inst. Pastor L. A. Loomer, of Lower Stewiaek, preached an admirable sermon, taking as his text, Eph. 3:17, "That Christ may dwell in your hearts by faith." An after meeting was conducted by the secretary, a large number taking part, and some rising for prayer.

On Tuesday morning at 9:30 the chairman, Rev. M. W. Smallman, of New Glasgow, conducted a very helpful devotional service. At 10 o'clock the business of the Conference was proceeded with. After the enrollment of delegates, the following were elected to office, the chairman having been appointed by the Association:—Sec'y. Treas. Rev. G. A. Lawson; Ex. Com., Revs. W. H. Jenkins, M. A. McLean and Wm. Cummings (Lie).

The reports from churches followed. Those were for the most part full of good cheer. During the quarter baptisms had taken place at Onslow, Truro 1st, Truro Immanuel, Bass River, and Portaupique. Nearly all reported improvements on church property. All have some discouragements and these were reported and considered carefully and prayerfully. The outlook is bright for the churches reporting. It was inspiring to hear the lay delegates speak of the kindly relations existing between pastor and people in the various churches, indicating that in this respect at least, things are as they ought to be.

In the afternoon the claims of the Sunday School were considered. The program for this service was in the hands of Rev. W. N. Hutchins, of Truro, and although he was unavoidably detained at home, the program, as arranged by him, was carried out. Pastor Roop, of Brookfield, gave an excellent address on "The Sunday School as an Educative Opportunity." Pastor Jenkins of Onslow followed with one of his most practical addresses on the topic. "The Sunday School

as an Evangelistic Opportunity." The closing address was given by Mrs. Gunn, of Belmont, and it is unnecessary to say that her earnest words on "How the Home may help the Sunday School," were most helpful. At 4 o'clock the meeting was given over to the sisters of the W. M. A. S. A report of this service will appear in the W. B. M. U. column.

In the evening an expectant congregation greeted Pastor MacLean, of Truro, who preached a heart searching sermon from Acts, 8:4. Pastor Jenkins conducted a helpful after service, a large number taking part, and several rising for prayer. The abundant hospitality of the always hospitable people of Lower Economy, the commodious and pleasant church building, made even more sacred to all by the presence of a life sized portrait of Father Samuel Thompson, whose earnest labors on this shore in other years made such a gathering as this possible. The brotherly love and conscious presence of the Holy Spirit, all combined to make this conference one of the best in our history.

The next meeting will be held at New Glasgow, probably in December.

GEO. A. LAWSON, Sec'y. Bass River, N. S., Oct. 18, '04.

DENOMINATIONAL FUNDS.

NEW BRUNSWICK.

TO OCT. 1ST, 1904.

Jas T Allaby in memory of Mrs Jas Allaby, Salt Springs, F. M. \$5; Prince Wm ch, F. M. \$3; Harvey 1st ch, A F B per R B Smith, F. M. \$12; Alma ch, F. M. \$1; Harvey 2nd, F. M. \$3; Hopewell ch, D. W. \$7.78; Leinster St 88 Primary class, F. M. \$3.50; Hillsboro 1st, (D. W. 15.61; H. M. \$3; F. M. \$4.50; N. W. M. \$5.)—\$26.11; Covedale 1st, H. M. \$7.30; Loverett Ktabrooks (H. M. \$3; F. M. \$5; N. W. M. \$2; Gr Ligne, \$2);—\$10; Jas O Steeves, F. M. \$5; Philip Hoyt (H. M. \$3; N. W. M. \$2);—\$5; Collection at N B South Assoc, D. W. \$5.87; Musquash and Dipper Har, D. W. \$8.30; Lewisville, S. S. F. M. \$25; Albert and Westmorland Q. M. H and F. M. \$1; Sackville 1st, H and F. M. \$20; Rolling Dam, F. M. \$3.05; Bartlett Mills, F. M. \$1.06; Oak Bay, F. M. \$1.39; North River ch. (D. W. \$3.62; S. S. \$1.25);—\$4.87; Coverdale 3rd, H. M. \$5.15; D A Vaughan, H and F. M. \$10; Mid Sackville, (D. W. \$2.90; An Fund \$4.15);—\$7.06; A friend, Petticoadie, F. M. \$4; Upper Queensbury, H. M. \$2; Moncton 1st ch, (S. S. F. M. \$16.53; B Y P U, per Miss Clark, \$18.07);—\$34.60; Norton, H and F. M. \$6.85; Mrs V Harding (Hillsdale) F. M. \$2.50; Fairville, H and F. M. \$3; Leinster st, H and F. M. \$14; Beaver Har, H. M. \$4; Kingsclear 1st, H and F. M. \$8; St George 1st, F. M. \$9.13; Carleton and Victoria Q. M. H and F. M. \$2.90; Mrs A C Plummer, F. M. \$1; Rev Jos A Cahill, F. M. \$1; Total, \$379.92

J. W. MANNING, Treas. N. B.

MARRIAGES.

LEWIS-MIGNAULT.—Sydney, C. B. Oct. 15th, by A. J. Vicent, Franklin Lewis to Alma Mignault, both of Sydney, C. B.

REID-SHEPHERD.—At Birchtown, N. S., Oct. 19th, '04, by Rev. S. A. McDougall, Osborne Reid and Mary Elizabeth Shepherd.

JOHNSON-McNUTT.—At Truro, N. S., Oct. A. 1904, by the Rev. W. N. Hutchins, M. A., John Melvin Johnson, and Jennie Alice McNutt.

BOWDEN-JORDAN.—At the Baptist Parsonage, Boylston, N. S., Oct. 17th, by Rev. S. A. McDougall. William Bowden and Mary Jane Jordan.

CLEMENTS-CANNON.—At Summerside, P. E. Island, Oct. 18th, by Rev. J. D. Wetmore, John J. Clements of Melbourne, to Vinnie Cannon of the same place.

VEINOT-WILE.—At Bridgewater, N. S., by Rev. S. March, on the 1st inst, St. Clair Veinot of New Cornwall, to Sadie Wile of Waterloo, Lunenburg Co., N. S.

PAMDING-WESTHOUSE.—At the Baptist parsonage, Bridgewater, N. S., Oct. 5th, by Rev. S. March, Mr. Stanley Pamding and Miss Mary Westhouse, both of Bridgewater, N. S.

FERGUSON-KEMPTON.—At the Kempton House, Middlefield, Queens Co., N. S., Oct. 11th, by Rev. H. B. Sloat, Milton, Samuel Howard Ferguson of Brookfield, to Annie Louise Kempton of Middlefield.

NEWCOMBE-PALMETER.—At Medford, N. S., on October 20th, by Rev. J. A. Corbett, William Lamont Newcombe, of Canning, N. S., to Eloise Palmeter, of Medford, N. S.

EATON-MIDDLETON.—At Calvary Baptist Church, New York City, Oct. 12, by the Rev. R. S. MacArthur, D. D., Mr. Harold Tierson Eaton and Miss Elizabeth Middleton.

CRONKITE-JENKINS.—At the residence of Mrs. G. W. Murphy, Andover, N. B., Oct. 21st, by Rev. R. W. Demmings, Ezra Cronkite and Martha Jenkins, both of Presque Isle, Me.

McCREA-PUGSLEY.—At the home of the bride, on the 5th October, by Rev. A. B. MacDonald, James Garfield McCrea of Wickham, and Melissa E. Pugsley, second daughter of William Pugsley of Cambridge.

BUGBEE-STRIEKLAND.—At 14 North Avenue, Boston, Oct. 12, by Rev. A. F. Newcombe, Mr. Frederick A. Budgee, of Boston and Miss Sophia L. Strieklund, of Revere, Mass., formerly of Yarmouth, N. S.

NEWMAN-CARDER.—At the home of the bride's parents, 2 Myrtle Place, Dorchester District, Boston, Oct. 19, by Rev. A. F. Newcomb, pastor of Bethany Baptist Church, Mr. John W. Newman, of Newbury, Mass., and Miss Grace Dean Carder, formerly of Calcedonia, Queens Co., N. S.

HEATLEY-WOTTON.—At the residence of the bride's parents, Wilmot, N. S., Oct. 5th, by Rev. J. D. Skinner, uncle of the bride, assisted by Rev. H. G. Colpitts, pastor of Middleton Baptist church, Mr. George H. Heatley of South Nictaux, and Miss Bessie H. Wotton, daughter of Mr. and Mrs. George A. Wotton.

DEATHS.

CURRIE.—At Jemseg, Queens County, N. B., on Oct. 11th, Mr. Charles M. Currie, age 79 years.

LEEMAN.—At Gowland Mountain, Albert Co., Oct. 11th, Peresisis Leeman, beloved wife of Dea. J. V. Leeman, aged 83 years. Our sister was taken into the church when quite young, and has been a faithful Christian.

SKINNER.—At Glace Bay, N. S., Oct. 11, Susie beloved wife of James Skinner, aged 26 years, leaving a husband and two children besides several brothers, to mourn their loss. "So teach us to number thy days that we may apply our hearts unto wisdom."

LOGAN.—At Amherst, Oct. 8th, Ralph, infant son of Carl Logan. But a few months have passed since the mother was

Miss Hartt

Pianoforte and Organ Teacher, Virgil Clavier Method.

That the Clavier and Clavier Method provide a new, superior and thoroughly scientific means of Technical and Musical Development in the Art of Piano Playing, is a fact which has been repeatedly demonstrated during the past few years by indisputable tests. It has been again and again proven that the Clavier, rightly used in conjunction with the Piano in teaching and practice, establishes the learner in a Truer Artistic Technique in a fraction of the time ordinarily spent, and, at the same time, in a superior manner facilitates Musical Growth as well. Besides private pupils and Class Lessons in Musical Instruction for Children, A Special Course of Study will be given to Teachers and advanced pupils who desire to become Teachers.

called by the Master. May the Lord comfort our young brother, who is thus, so early in life, called upon to mourn the loss of a dear wife and little child.

VAUGHN.—At Lapland, Lun. Co., N. S., on Saturday, Oct. 8th, George Vaughn, aged 82 years. Bro. Vaughn was our oldest member residing at Lapland and was one of the few now living who were members of the Bridgewater church when Bro. March began his first pastorate forty two years ago. Our brother will be greatly missed in the community where he lived.

HOOPER.—At Montague, P. E. Island, Oct. 14, of old age Dea. on Artemas Hooper, aged 85 years. For many years our brother was a follower of Christ and an honoured deacon of the Bedeque Baptist church. The body was brought to Bedeque for interment and a service was held in the church conducted by Pastor J. D. Wetmore assisted by Rev. Mr. McLaughlan (Methodist). Many of his relatives and old neighbors attending and testifying that a good man had departed. Three daughters of his immediate home circle are left to mourn.

MURRAY.—At Clyde River, P. E. I. on Oct. 12th, Isabella relict of the late John Murray, aged 87 years. The deceased was born in Scotland, and emigrated to this country with her parents when only 8 years of age, settling at Moncton. About fifty years ago she with her husband came to Clyde River where she has since resided. When the Clyde River Baptist church was organized she was among the constituent members, and has ever lived a consistent life. The funeral service, which was largely attended, was conducted by Rev. E. A. McPhee, who preached from Psalm 23: 4. May the mother's hope be the comfort of the son and daughter who mourn the loss of a loving mother.

BERRY.—At Turt'e Creek, Deacon Solomon Berry in the 80th year of his age after a brief illness. Deacon Berry was a member of the First Coverdale church and a deacon for the past 25 years. He was mainly instrumental in the erection of the meeting house in this community where he spent the greater part of his life. Bro. Berry was twice married. He left a widow and twelve children beside a number of grandchildren to mourn his loss. The church has lost a faithful supporter, the community a public spirited citizen and the family a devoted husband and father. The funeral services were conducted by Rev. John Hughes of St. John who preached from the words 'For me to live is Christ and to die is gain.' He was assisted by Pastor Sealey. Bro. A. C. Berry, a licentiate of the 1st, Coverdale church is a son of the deceased.

BLEAKNEY.—At Fort Steele, British Columbia Sept. 10th, Tupper Bleakney aged 21 years and six months, youngest son of Nathan T. and Ellen Bleakney, leaving parents, two brothers, three sisters and a large number of friends who deeply mourn the early removal of a most promising young man. Our young brother was baptized by the late J. W. S. Young in April 1900, and united with St. Andrews Baptist church. He was a great grandson of Dr. Charles Tupper and certainly inherited many of his talents. When the writer was pastor in St. Andrews he found in young Bleakney a brother helpful and true, always punctual at all services and ready for duty. He had the ministry in view and talked frequently with his pastor of a possible course at Acadia. He went west a little more than a year ago and was engaged in teaching, but fell a victim to mountain fever. The family are in great sorrow.

CHARLES E. KNAPP.

BY PASTOR E. H. THOMAS.

Death is God's messenger moving among the sons of men. He is one of God's many executives. His arm depends upon God's omnipotence for its strength. His eye depends upon God's omniscience for its vision, and he waits upon God for periods and times. No one attending the Truro Convention could have foreseen that Brother Charles E. Knapp of Dorchester, N. B., was then among us for the last time. He has been a familiar figure at our denominational gatherings for a generation past. No lay brother among the Baptists of the Maritime Provinces was better known than he. His going out will be noted with regret by a large part of our constituency.

He came to our denomination from the Episcopalian Church more than half a century ago, and during that time he has been a consistent, upright and arduous member of the First Baptist church of Dorchester. He leaves an influence with the church which will be a valuable impetus to Christian service to all who have known him. He has long been known as an ardent Temperance advocate and always fearlessly maintained the cause when opportunity offered.

He was a man of strong conviction, but always treated those who differed from him with the utmost fairness. He had thoroughly entrenched himself in the affections of his pastor, no minister could ask for more wholehearted, and loyal support than that continuously given the present incumbent of the Dorchester church. As a lawyer and it should

THE PASTRY THAT TOOK THE FIRST PRIZE AT THE NOVA SCOTIA PROVINCIAL EXHIBITION WAS MADE FROM

Royal Household Flour

be said, one of the oldest practising Barristers of the Province, he was not without success. He held for years, the important positions of Registrar of Probates, and Clerk of the Peace for Westmorland county. In the earlier days of his religious experience, he rendered the cause of God much valuable assistance, by preaching the gospel as a lay worker. He was a Baptist of Baptists. At times he felt called upon to "contend for the faith once delivered unto the saints." In the realm of debate, he was a gladiator who displayed exceptional controversial powers. He has been known to defend the Baptist position successfully, when assailed by the keen and subtle sophistries of men. As a writer in the secular papers it was readily recognized that he wielded a strong pen. The representatives of our Historical Society have met with a distinct loss in the removal of our learned brother. He had an inexhaustible fund of data that would have been of great value to the Baptist historian of these provinces. Of Mr. Knapp it can be said he was "faithful unto death." He was in the prayer meeting a night or two before the fatal accident and spoke with his accustomed power, his prayer for an afflicted neighbor was one of rare fervency and will long be remembered by those who heard his pleadings.

On the morning of the eventful day, he was in his office in the County Building, and transacted important business, he laid down his pen, took the morning express for Halifax, arrived in that city in time for the evening meal, while hailing a tram-car for the Exhibition grounds, he was run over by a passing coach, became unconscious in less than an hour, and soon thereafter passed into the great beyond, "from whose bourne no traveller returns."

On Sabbath, Sept. 18th, the town of Dorchester, and all the adjacent settlements, turned out en masse to attend the funeral services. The Barristers of the County, and two justices of the Supreme Court were in the immense funeral procession, preceding the hearse.

Pastor Thomas conducted brief services at the house, and a full service at the church. The pulpit was heavily draped, as was also the pew so long occupied by our deceased brother. A letter of rare comfort and tenderness was received from Rev. S. B. Kempton, D. D.

AN AID TO MOTHERS.

It doesn't help a sick baby to give it "soothing" drugs. On the contrary, it lessens baby's chance of recovery. If your little ones show any signs of being unwell promptly give Baby's Own Tablets and see how speedily they will be bright, cheerful, well and happy. This medicine is sold under a guarantee that it contains no poisonous soothing stuff or harmful drug, and it cures all the little ills of babyhood and childhood. Mrs. W. H. Austin, Farmington, N. S., says: "Baby's Own Tablets are just what every mother needs when her little ones are cutting their teeth. When my little one cries I give him a Tablet and it helps him at once. Mothers who use the Tablets will have no trouble with their babies." Baby's Own Tablets are sold by all medicine dealers or can be had by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brookville, Ont.

Louis Napoleon Champaigne, ex-M. P., has been appointed puisne judge of the Superior Court for the province of Quebec.

A. L. Ogilvie, superintendent of public works, has been appointed purchasing agent for the National Transcontinental Railway.

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S. Kerr & Son, Odd fellows' Hall.

The sailors of the British ship Cheltenham which was seized by the Vladivostok squadron, were awarded \$50 each and costs in London last week as a result of suits they brought against the owners of the ship. It took them three weeks to go from Vladivostok to St. Petersburg by rail and they nearly starved on the way. They got their award because they had not been told that their ship was to carry contraband of war to the East.

A QUERY.

BY ALVA N. TURNER.

Oh, what is life? I asked my soul,
But it was mute, and then I sighed,
And to the question asked, replied:
"A drop of dew upon the lawn,
Which flashes in the morning light
But fades before the fall of night;
A brook which leaves the spring with joy,
But, as it broadens down the dale,
Pours over rocks with great travail."
I paused and touched my pensive brow,
And then my soul, as if to chide,
In gravest tones to me replied:
"Tis more than brook or drop of dew;
These last awhile, then cease to be,
But life pervades eternity."—Sel.

SHE SAVED HIS CHILDREN.

An English preacher tells this true story of a mother's noble sacrifice in watching over children, the children of a rum-seller. She could not keep her husband out of the business, but she saved his children out of the midst of the fire of temptation:

A wayside inn, with father and mother and ever so many children. A busy little inn this was, with many coming and going, and plenty of hard work. Not a very likely post as an outpost of the temperance army. But so it really was. Not quite the place, either, the mother would have chosen for her children, who were very dear to her. But there she was, and there they were, too; so she resolved to make the best of it she could; and the first thing was that on their table nothing that could hurt should ever be found. It was always a temperance table and all the children were temperance children. The result was they grew up lifelong teetotalers. And out of that little inn came quite a small army of temperance workers. By and by each one got a home of his own, and they are teaching their children the same true lessons and good habits. I know the way into one of these homes. There is the mother, a splendid mother; all the children Band of Hope members, in the Sunday-school mission workers, and lovers of the Saviour. Each one puts away some of his modest pocket-money to help others. This is one of the happiest, sweetest, bonniest homes you need wish to see, and all the work of a woman who, though living in a wayside inn, loved and kept her children away from the greatest destroyer of child joy.

You see, sisters and mothers can do much more than anybody else to make the world good and happy if they will try.—The Classmate.

HOME, SWEET HOME

How dear and tender and beautiful home-life may be, if only we men and women would love without fear, without reserve, without self-seeking! The flint-like stone becomes a springing well, the wilderness blossoms as a rose—there is no image striking or lovely enough to picture what the least propitiously situated home may be—a fragrant garden of the heart, the dear asylum of joy, restoration and peace.—Great Thoughts.

The reason God is so great an enemy of avarice is because there is no other vice which hinders the spreading of the gospel more, and which works more harm to the Christian. And yet we see that the whole world is drowned in it. Everybody is worrying night and day whether he will be provided for in the future. Nobody is satisfied with what God has given him. If the Lord has given to one a beautiful home, he soon longs for a castle, he would like to own a whole town and so on. No one is content with his station in life. Pride and avarice are the root of it all. These are the cause of all the parsimony and illiberality among people. Our blessed Saviour warns us against these sins when he says to us in his Sermon on the Mount: "No man can serve two masters. Either he will hate the one, and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon." The Lord feared, we see from this, least mammon should hinder us in our devotion to his service.—Martin Luther.

ANXIOUS MOTHERS.

But the anxiety in all—the feeling that if your children come short of what you think they should be, you are responsible.

Ah, stop one moment; here you overstep the limits of your humanhood. God is the keeper of your children's souls, not you. Beyond the limits of your best endeavors of you have no further right; and when upon yourself anxiety you vitiate all the work it is your part to do. Anxiety itself will ruin your child's life as nothing else can. The atmosphere you make around you is the strongest influence upon him for good or harm that you can bring; stronger than all your teaching; stronger than anything you can do.—Jane Dearborn Mills, in The Mother Artist.

The Arabs have a saying that all sunshine makes the desert. Men often sigh for entire exemption from care and sorrow. If this prayer were answered they would not be the men they are. In silent, dark hours character of a certain sweet tender type is matured. Other kinds of character are brought out by the sunshine. God sends all kinds of weather to the soul which he would develop in his likeness.—Exchange.

BROTHER AND SISTER.

A young man who has his sister for a friend, finds in her a confident, an infinitely charming companion for his leisure hours, an unerring judge of his tastes and habits, a conscience pure and incorruptible. She gives him with her affection a sweet and frank expression of it, and he must keep himself worthy of this. So he is helped to walk uprightly and to preserve that respect for women without which a man lacks an essential quality. What a sister can do for a brother, when she loves him is clear of sight, passes all belief.

Let the family favor this friendship, and look with suspicion upon any scheme of education whose effect it is to embarrass it. To deprive our sons of the freest intercourse with their sisters, to educate them apart and in such fashion as to hinder good understanding would be a grave wrong. The family unity would be attacked, and the future even more than the present would show our lack of wisdom.—Presbyterian.

It is a wonderful thing to be permitted to watch a life which you have reason to know is hid in the secret of the presence of the Lord. Some few years ago I met a good man humble and gentle, a missionary to Eastern Africa. He abode in the Presence. I could not but see it.

I heard him tell, with the eloquence of entire simplicity, how, in the tropical wilderness, in the deep night, he had waited for and shot the raging lion which had long been the unresisted terror of a village clan. It could not be the will of God, he reasoned, that this beast should lord it over men; and so, in the way of Christian business, he went forth and put it to death.—H. C. G. Moule.

Sometimes a man's religion is crippled; it is well developed at the mouth, but lame in the hands and feet. It is vigorous in profession, but feeble in execution. On the plane of everyday life, among ordinary men and women, where all religion must meet its final test, it fails to carry out its high pledges of holy and helpful living. Now, if the Bible is unequivocal on any one point, it is on this one that faith without works is dead; that religion cannot be expressed by mere deeds, and that the final proof of one's faith in Christ's name is the duplication of Christ's life among men.—Forward.

"Our competitor now has all his packages marked "Beware of imitations," said the senior partner of the new firm "That's a slap at us."

"Well, we'll get back at him," replied the junior partner; "we'll have all our packages marked "Beware of the genuine.""

That is the joy of your Lord, to show mercy, and that must be your joy, too, if you wish to enter into his joy.—Charles Kingsley.

In the presence of hundreds of spectators His Majesty's colors were presented to the permanent corps by the Governor General at Ottawa on Tuesday.

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is a Harmless, Reliable, Rapid and
Effectual Cure for

**Diarrhoea, Dysentery, Colic,
Cramps, Pain in the Stomach,
Cholera, Cholera Infantum,
Cholera Morbus, Sea Sickness,
Summer Complaint, and all
Fluxes of the Bowels in Children
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This and That

A Western farmer owned a fine horse that was taken sick. Being called away from home on business, he gave instructions to his Swede farm hand regarding the administering of medicine to the horse during his absence.

"Place the powder in this tube, Hans, put one end in the horse's mouth, and blow it down his throat."

On his return he questioned Hans on the matter.

"Did you give Prince his powders?"

"Naw."

Why not? I told you how to do it."

"Vell, it was dees way. Ah take de powder and put heem in de tube, and ah take one end in my mout and put de oder in de horse's mout, but de hoss he blow first."—American Weekly.

A PET TROUT.

A remarkable story is told of a lady living near Ingestre Hall, Staffs who has made a pet of a trout. A correspondent writes that while walking round a pool in that neighborhood he observed a lady throw a piece of bread in the water. Almost immediately the surface of the pool was ruffled, there was a glimpse of bright colour and the bread had disappeared. Other crumbs followed, thrown nearer and nearer to the bank, and gradually there swam into view a fine trout.

Without the slightest trace of shyness the trout came to the edge of the bank, to the very feet of the lady, and waited for more bread to be thrown.

In reply to a question put by the visitor, the lady stated that the trout had been her pet for a long time, and had become so tame that it would take a worm or a pince of meat from her fingers.

The pool is stocked with hundreds of trout but this, curiously enough, is the only one among them all to act in this way. It lives by itself in a part of the pool which no anglers are allowed to invade, and comes regularly at the appointed time for its meals of bread.—London News.

BREAKING IT GENTLY.

A gentleman, on returning home from India, took with him a goodly stock of souvenirs. Among them was a pair of those interesting creatures known as the laughing jackasses, and he entrusted them to his servant Tom.

The unaccustomed shipboard life did not agree with the animals, and in spite of all Tom's care they pined away and died. When he discovered the catastrophe Tom was in despair. He confided his trouble to a comrade, who advised him to break the news gently to his master, and he would find it all right. The advice seemed sound, and Tom sought his master.

"Scuse me," he said, "you know them things upstairs—what you call larfin' jackasses?"

"Yes."

"Wel, sir, they ain't got nuffin' to larf at this morning."—Ex.

"I think old Kreezus has the queerest way of teasing his wife I ever heard of."

"I thought he was fond of her."

"He is, but he likes to get a joke on her. You know she is sensitive about her age. Well, he has let everybody know that when they were married he gave her a magnificent necklace of diamonds, each diamond representing a year of her age, and he adds one to the string every time she has a birthday. Imagine how the poor woman is torn between her desire to display the necklace and the fear that when she wears it everybody will be counting her diamonds."

Prayer and kindly intercourse with the poor are the great safeguards of spiritual life—it's more than food and raiment.—Thomas Arnold.

It is a profound remark of Prescott's that "liberty is dependent upon forms." But what is of more importance to remember is that love is dependent upon forms—courtesy of etiquette guards and protects courtesy of heart.—F. W. Robertson.

Mamma—"Johnny, I am ashamed of you for keeping at the bottom of your class in school." Johnny—"I keep there for the advantages of the place, mamma. It's my last guess at a question, you know. When all the others have failed, it's most impossible for me not to guess right."—Boston Transcript.

BOTH WRONG.

Scene—Scotch wayside station; train approaching—Sandy, to his master—"Here's your train, sir."

Master, who has his own ideas about correct speech—"That's not my train, but rather the train I'm going by."

But it happened to be a special train, and didn't stop at the station, whereupon Sandy exclaimed: "We's bath wrang, for it's neither your train nor the ane ye're gaun by but its the ane that's gane by you!"

A short time ago a traveller entered a restaurant in Dublin to partake of lunch. He took a seat at a table, and opposite him sat two young Irishmen. In the centre of the table stood a nicely arranged glass of celery, and at the end of his meal he helped himself freely to it, when he noticed one of the youth opposite looking at him very suspiciously, and overheard him whisper to his mate: "Look, Moike, he's afther-eating the bouquet."

Fond Mamma—"I am not surprised, Edith, that young Mr. Higmus prefers your society to that of Kate Garlinghorn. She may be more dashing and coquettish, but she is far from being your equal in the enduring qualities of intellect and culture."

Miss Edith—"Yes; that's where I've got the bulge on poor little Kit."

Life is made up, not of great sacrifices or duties, but of little things in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart.—Sir Humphrey Davy.

This tot, who is as pretty as the proverbial picture and wise beyond her years, was hurrying with me the other day to catch a train, and, unconscious that I was taxing the little one beyond her power, I said, with masculine brusqueness:

"Walk faster, walk faster, or we'll be left?" "Oh, I can't," was the panting reply; "I'm all out of air."—Boston Budget.

HIS INSPIRATION.

"What furnishes your inspiration?" they asked of the author.

"My wife," was the reply.

"How lovely," they cried. "How perfectly idealistic?"

"Yes," he went on, "if the muse ever halts and I feel like loafing her demand for a new dress or some additional money for household expenses stirs me to renewed effort, and puts Pegasus in a gallop."

Mrs. Burden—"It's strange that a strong man like you cannot get work."

Tramp—"Well, yer see, mum, people wants references from me last employer, an' he's been dead twenty years."

AN OFFER ANALYZED.

"Do you think that politics offers a career to the average young man?" "Yes," answered Senator Sorghum. "It offers a career. But like everything else in politics, the offer is liable to have a string to it."—Washington Star.

Kindness is a grace that all can understand.—J. C. Ryle.

C. C. RICHARDS & CO.

Dear Sirs,—I have great faith in MINARD'S LINIMENT, as last year I cured a horse of Ring-bone, with five bottles.

It blistered the horse but in a month there was no ringbone and no lameness.

DANIEL MURCHISON,

Four Falls, N. B.

DISCOMFORT AFTER EATING

December 4, 1903

People who suffer after eating, feeling oppressed with a sensation of stuffiness and heaviness, and who frequently find the food both to distend and painfully hang like a heavy weight at the pit of the stomach, or who have Constipation, Inward Piles, Fulness of the Blood in the Head, Acidity of the Stomach, Nausea, Heartburn, Headache, Disgust of Food, Gaseous Eructations, Sinking or Fluttering of the Heart, Choking or suffocating Sensations, when in a lying posture, Dizziness on rising suddenly, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Chest, Limbs and Sudden Flashes of Heat, should use a few doses of

Radway & Co., New York.

Gentleman—In regard to "Radway's Pills," I wish to say, that I have never found any remedy that can equal them.

For the past two years I was suffering from nervous dyspepsia and constipation. After eating I would have a sensation of heaviness in the stomach, feel like vomiting, pain and dizziness in the head, and then I would become nervous. I tried everything that was recommended to me. My physician told me I had chronic constipation and a sour stomach. He could relieve me somewhat, but still did not cure me. I was almost in despair. At last a friend persuaded me to try "Radway's Pills," which I did. And I am glad to say that they not only relieved me, but positively cured me. Even after taking them only a few days, a regularity of the bowels was established and the dyspeptic symptoms have already disappeared. Now I feel like a new person.

May God bless you and your wonderful remedy. I remain,

Yours for health,
B. S. TREXLER,
Allentown, Pa.

Radway's Pills

Which will quickly free the system of all the above-named disorders.

RADWAY'S PILLS.

All purely vegetable, mild and reliable. Cause perfect digestion, complete absorption and healthful regularity.

For the Cure of all Disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Piles, Sick Headache and all disorders of the L.

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NEWS SUMMARY.

A monument is to be erected in Nuremberg to Peter Henlein, the supposed inventor of the watch, who died in 1540.

Farmers will be interested in F. E. Williams & Co., advt. on page 13.

Statisticians have proved that alcohol costs France an army corps every year. It is the vehicle of tuberculosis. Phthisis kills 150,000 young Frenchmen annually.

The Town Council of Douglas, Isle of Man, which owns its own street cars, carries school children between 8 and 9 a. m., noon, and 2 p. m., and 4 and 5 p. m. for half a cent each.

Seven lives were lost on Saturday in the wreck near Palm Beach, Florida, of the schooner Melrose, of Nassau, N. P. during the gale which began to blow on the South Florida coast on Friday.

The headquarters of the British Thibet force, consisting of two companies of mounted infantry, the Eighth Gurkhas and the Fortieth Pathans, is snow-bound at Pari (a fortress near Boutan, Thibet).

Three killed and fifteen more or less seriously wounded were the result of an attack by bandits on a residence near Mexico, and a subsequent encounter between the bandits and soldiers who were sent in pursuit of them.

E. W. Davis, of Narragansett Pier, went up the line recently in company with Joseph D. Izell, in search of woodcock. They returned Wednesday noon with 108 birds as the result of three and a half days shooting. Mr. Izell says this is a record.

The surgeon general of the army has concurred in the recommendation of Gen. Grant that John J. Smith, a member of the U. S. army hospital corps stationed at Fort Mott, N. J., who is said to have married a negro, be discharged from the army "for the good of the service."

A London paper tells of a storm of quail which was recently noticed in Egypt. A heavy sandstorm swept over the desert, and the wind drove thousands of the little Nile quail ahead of it. Many were killed by the force of the wind and were found scattered all over the plains the next day.

The house of bishops, one of the legislative bodies of the Episcopal general convention, at Boston on Monday adopted an amendment to the canon on marriage and divorce, forbidding the marriage of any divorced person. The amendment was substantially the same as that which was rejected by the house of deputies on Friday last.

At Truro Monday at the inquest on the man who dropped dead at the Grand Central Hotel Saturday, he was identified as William Johnson, of Yarmouth, who operates a canning factory at Appla River and also until lately had a factory at Buctouche. His daughter arrived from Yarmouth and claimed the body.

Losing his new hat out of a window of a Swiss express, an American passenger pulled the alarm cord and the train was stopped. He recovered the hat and cheerfully paid a \$10 fine.

The city council at a special meeting held on Wednesday afternoon approved of a notice prepared by the recorder by which the city will inform the C. P. R. of its intention to terminate the agreement regarding Sand Point wharves. The city gives a year's notice and will pay the company \$50,000 and will then be free to charge tolls on business at the berths.

Paul Beauthaugh, of Central Kingsclear, aged 45 years, is at the Victoria Hospital Fredericton, seriously wounded. He had trouble with Charles Good, of Kingsclear, and his son Frank and it is said was struck over the head with a club and then stabbed, the knife entering his lung. It is understood that warrants have been issued for the arrest of the Goods.

PERSONAL.

Rev. A. J. Vincent has resigned his charge of the Pitt st. church, Sydney, C. B., to take effect Nov. 18th.

Rev. E. B. McLatchy has accepted the call of the Moncton Free Baptist church and will leave for his new field about the middle of November.

Rev. H. W. O. Millington closed his pastorate of the Tabernacle Baptist Church, Halifax, on 16th inst. He enters at once on the pastorate of a church at Binghamton, New York. We are glad to know that Bro. Millington goes to a church where the opportunities will be larger, but in common with many others we regret his departure from the provinces. We shall hope to hear of his prosperity in his new field. He may be assured that he carries with him the best wishes of the brethren in Canada with whom he has labored for some time.

A. C. Berrie, I. c., at present a student at the Hamilton Theology Seminary has been home attending the funeral of his father. He passed through the city on Saturday last returning to his work in the Seminary. Bro. Berrie is enthusiastic in his appreciation of Hamilton and its school of the prophets. He speaks well of his fellow students, especially those who have gone from the Provinces. We hope these good brothers will not forget their native land. Just such men as Bro. Berrie are needed for our many vacant pulpits, and to feed the flock of God.

Rev. E. T. Miller who has been serving the Chipman group of churches for two years past has resigned his charge and accepted a call to Great Village, Acadia Mines and the Debert group. We regret that Mr. Miller has felt it to be his duty to withdraw from New Brunswick when the need for workers is so great. Bro. Miller ranks among our most acceptable preachers, while regretting his departure from the Province we are glad to learn that he is not withdrawing from the bounds of the Convention. He leaves a most important field vacant, which affords a splendid opportunity for Christian work.

The city of Moeding, near Vienna, has just celebrated its 1,000th anniversary. It claims to have the oldest electrical tramway in central Europe.

Mr. Chas. J. Lockhart died Sunday night at the home of his son, A. F. Lockhart, Hartford, after an illness of one week. Mr. Lockhart was born at Parisboro, and was 86 years and eight months old. There are two sons, A. F. Lockhart, of Hartford, and C. B. Lockhart, of St. John west, and two daughters, Mrs. Sarah Reid, of Port Elgin, and Mrs. J. W. Hoyt, of McAdam. Mr. Lockhart was a member of the Baptist church at Jacksonville and a cousin of Sir Charles Tupper.

Bishop Newnam of Saskatchewan called upon the Indian department at Ottawa on Monday in regard to an Indian conference to be held some time next week in Ottawa. Missionaries have maintained that the system of rations and pension money has had the effect of pauperizing the Indians. Representations have been made to the government from time to time. The Indian department advised them to meet and agree on something. The meeting will be held next week in Ottawa. The church of England, the Baptist, the Methodist and the Roman Catholics will be among the missions represented. Bishop Newnam was for eleven years stationed at Moose Factory, on James Bay. He states the land is swampy, but fertile and susceptible of cultivation. There is pulp wood to last a hundred years, and power in the rivers to produce it. The climatic condition are favorable for crop raising. Bishop Newnam said he never tried wheat, but had no difficulty in raising barley, potatoes and all sorts of roots. He is a good deal interested in the proposed line to James Bay.



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"Fruit-a-tives" are fruit juices in tablet form. They are the laxative, tonic and curative principles of fruit—combined into pleasant tasting pellets. They contain all the virtues of fruit—but by the secret process of making them, their action on the human system is many times intensified.

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Never have we opened a finer stock of Ready Tailored Overcoats, or better values, than this season; and our overcoats have won an enviable reputation for good tailoring and perfect fit. They come in greys, blacks and fancy Scotch tweeds. The fashionable styles are the long, loose coat, with or without back belt or straps; and the medium length which falls just below the knee. Prices are \$10, \$12, \$13.50, \$15, \$16, to the finest at \$22.

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