

# Messenger and Visitor.

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The Doukhobors  
Sent Back.

The Government, acting through the officials of the Immigration Department has adopted strenuous measures in respect to the wandering Doukhobors, compelling the men, as well as the women and children, to return to their villages. When the Doukhobors arrived at Minnedosa, six hundred strong, they were met by Mr. Pedley, who endeavored to persuade them to return to their homes. He seems to have understood them to consent to this proposal, but when the time came for boarding the train which had been prepared for their conveyance, they refused to do so, and their entrainment and removal were accomplished only through the application of physical force. The Doukhobors' doctrine of non-resistance evidently did not prevent them making a passive resistance of a very determined character. According to a C. P. R. press despatch, the Doukhobors were in the rink when the order for entrainment was given. After the removal of a leader, named Zebroff, who was exhorting them to remain firm, the rest went voluntarily out of the rink "but outside they locked themselves together by every man hugging another, making a solid body. Then the excitement commenced. The citizens turned in and helped the police, but it was hard work for a while to get the Doukhobors apart, taking four or five men to pull one Doukhobor from this interlocked mass. They had to go, however. Some went quietly when broken away, while the majority fought every inch of the ground. The scene was one that has never been equalled in the history of Canada. A sullen, stubborn mob of people fighting fiercely with police and citizens, not in the usual way of warfare, but just to be left alone and allowed to go their way. One citizen had an ear nearly bitten off. A Doukhobor had his ankle broken, and there were many minor mishaps. A few of the Doukhobors went to the coaches alone, but the big majority were carried bodily, dragged, pushed along, or loaded in waggon of farmers who had gathered to see the fight. The latter course was bitterly opposed by the Doukhobors, as they strenuously objected to being drawn by horses. . . . The Doukhobors were by far the heaviest men, and used every ounce of their immense bulk to advantage. Although not on the offensive they certainly made a great fight, and many were the remarks of admiration for the fight they put up. Victory at last crowned the Government forces, and the Doukhobors were all in the coaches, and although they tried to get the windows open, after a last feeble stand they capitulated, and the Government was victorious." It is possible that the account here given exaggerates the resistance offered by the Doukhobors. Other accounts say that while about 200 of the 600 resisted and had to be pushed into the cars, many of the others appeared to be glad to be allowed the privilege of being carried homeward.

Liberty and  
Fanaticism

The preceding paragraph, having reference to the enforced return of the Doukhobors to their homes, is not altogether pleasant reading. One does not like to hear of compulsion and force being used against people who have committed no crimes and who presumably have no criminal intentions. These people are certainly fanatics of a very radical type according to the standards of belief and conduct accepted by most of us. But a fanatic has rights which must be respected so long as his actions do not interfere with the right of others. These vagabond Doukhobors have evidently been led away by fanatical preachers to adopt delusive and half insane beliefs and practices which seriously interfere with their own happiness and usefulness, the welfare of their families and in some degree with the welfare of the country. It may be said, too, that the freedom of belief and the rights of conscience are to be held sacred, even if liberty, separating itself from knowledge and reason, sometimes runs to fanaticism. It may be urged, further, that the attempt to make men think rightly by depriving them of liberty is an invasion of the sphere of sacred natural rights, and that the application of force has not generally proved effective as a remedy for fanaticism. One may question whether these Doukhobors

will not become the more deeply imbued with their fanatical beliefs because they have been compelled to abandon their pilgrimage and return to their homes. Still one cannot but sympathize with the authorities in the very difficult position in which they have been placed in this matter, and probably there are few who will feel disposed to condemn the measure of compulsion which has been employed to restrain the free action of these people. Apart from any rights of liberty or conscience involved, there would seem to have been sufficient grounds for Governmental interference. The presence of an army of 600 wandering mendicants in the country would seem to be in itself a sufficient ground for such interference. And on the grounds of humanity in the interest of the Doukhobors themselves, considering the suffering to which they would be subject through weather conditions liable to occur at any time, the Government could hardly be justified in not taking some effective action to protect these misguided men and their families from the consequences of their folly. When a man's fanaticism goes the length of causing him needlessly and recklessly to sacrifice his own life or the life of those dependent upon him, it seems time that the State should begin to take him in hand.

Emperor William's  
Visit to England.

The visit of the German Emperor to England is to the subjects of King Edward a matter of interest not altogether unmixt with apprehension as to the purpose of the Kaiser's coming. The official statements to the effect that the royal visit is quite devoid of political significance have not been accepted at face value. Emperor William is not personally unpopular in England, but the feeling of the English people toward the Germans is not cordial, and suspicions and apprehensions as to the influence of German diplomacy in British affairs are quite definitely expressed in the English press. The Emperor is regarded as a shrewd statesman who is not likely to neglect any opportunities that may arise for advantageous moves on the diplomatic chess-board. There is a belief that the visit of the Emperor to England three years ago was not without a certain political significance, although there were official statements to the contrary at the time. It is believed that at that time assurances were given which inspired in the British Government officials confidence that there would be no interference on the part of Germany in the Boer war. There is not unnaturally a feeling that if the Emperor gave such an assurance on behalf of his Government, he did so on the definite expectation of a *quid pro quo*. What undertakings, if any, Lord Salisbury's Government entered into in this connection is not known to the general public. There are rumors of a secret agreement or undertaking between the two Governments as to East Africa and Asia Minor, and it is believed that Germany has obtained concessions in China which could not have been secured if the South African war had not made it impossible for Britain to give the necessary attention to her interests in the East. The English papers accordingly are evidently suspicious as to what may be going on, and think it necessary to warn the Government against being drawn into disadvantageous diplomatic arrangements with Germany.

Cabinet Changes.

There have been some changes in the Dominion Cabinet consequent upon the retirement of Mr. Tarte from the department of Public Works. Hon. James Sutherland of Ontario, who has been head of the department of Marine and Fisheries, has been appointed Minister of Public Works, and Mr. Raymond Prefontaine, of Montreal, has been

appointed to the department of Marine and Fisheries. Mr. Sutherland is a man of recognized integrity and of ability in public affairs, and his service as a Minister of Marine and Fisheries, covering it is true only a short period, has, we believe, given very general satisfaction. His transference, therefore, to what is generally considered the more important department of Public Works, meets with very general approval. The appointment of Mr. Prefontaine, as Minister of Marine and Fisheries, does not meet with so general approbation, and the criticism in this instance is not confined to the party in opposition. There appears to be no question that, so far as energy and ability are concerned, Mr. Prefontaine is equal to the work of the department, but his public acts in connection with the municipal affairs of Montreal have by no means met with unqualified approval, and among his severest critics have been certain newspapers which are generally favorable to the Government. The *Montreal Witness* which had been a severe critic of Mr. Prefontaine's methods in the past and had strenuously opposed his appointment as Minister of Marine and Fisheries, seems willing to believe that, after all, the new minister may render faithful and valuable service in the important department with which he has been entrusted. It says: "Mr. Prefontaine's services, not only to his party but to the country are undeniable. He stood by Mr. Joly when others fell away on account of the Premier's uncompromising rectitude, and won for him Chambly. In 1886 he carried the same county against Mr. Chapleau. During the South African war he sprang to the front as a leader of loyalty at a time when such a leader was much needed. His friends say that, whatever may be said of his municipal record, his parliamentary career is irreproachable. We cannot but assume that the Premier has assurances that his administrative career will be the same. We have done all that we could to keep Mr. Prefontaine out. Now that he is in, let us hope that all misgivings will prove fallacious, and that the new minister who is certainly strong, and withal generous of nature, may prove to be one in whom his country can confide." It has been shown for some time past that Sir Wilfred Laurier's health has been in an unsatisfactory condition, and there have been reports that his condition was so serious that he would be no longer able to sustain the onerous burdens of his position. While these latter reports have not been confirmed, it is announced that the Premier will lay aside official duties for a time and seek to build up his strength by complete rest for a few months in Virginia. In the meantime the duties of the Premiership will be discharged by Sir Richard Cartwright. Sir Richard, by the way, has been recently appointed by the King a member of the Imperial Privy Council, and accordingly becomes a "Right Honorable." The honor of the appointment has hitherto among colonists, been reserved for Premiers.

Immigration.

The immigrant arrivals in Canada for the fiscal year ending

June 30 last were as follows:	
United States	26,388
British Isles	17,259
Austria, including Galicia	6,870
Russia and Finland	3,759
Scandinavia	2,451
Germany	1,048
Hungary	1,048
France and Belgium	654
Miscellaneous nationalities	7,902
<b>Total</b>	<b>67,379</b>

The figures show an increase of 18,230 over the previous year, made up as follows:—

Britain	5,449
United States	8,401
Continent of Europe	4,380

While these figures do not indicate that our Dominion is filling up with very great rapidity, they do indicate that the tide of immigration is a growing one, and the increased immigration from the United States, amounting last year to more than one-third of the whole, is especially noteworthy. It is expected that the immigration figures of next year will amount to one hundred thousand.

## Kuyper on Calvinism.

NO II.

Rome points with her index finger to the divisions of Protestantism. The free thinking Frenchman finds in England sixty religions, and only one saviour. The Pagan Chinaman, when asked to become a Christian, asks, "which kind, Ebiscopalee, Presbyterian, Methodist, or Baptist?" By these, and others, our schisms are pointed out, and are a stone of stumbling.

If we are pointed to the distractions of Protestantism, then sorrowfully the truth is acknowledged. But why? Because Protestantism has abused its liberty, it has given way to a false philosophy, and allowed the false conceptions to gain the supremacy in literature, and even in theology, "under all sorts of names has tried to overthrow our Christian traditions." "Why do we Christians stand so weak in the face of this modernism? Simply because we are devoid of an equal unity of life-conception with Rome or Paganism. This unity is never to be found in a vague conception of Protestantism winding in all kinds of tortuosities, but you find it in that mighty historic process which as Calvinism dug a channel of its own for the powerful stream of its life. By this unity of conception alone we might be enabled to take our stand once more by the side of Romanism, in opposition to modern Pantheism. Without this unity of starting-point and life system we may lose the power to maintain our independent position, and our strength for resistance must ebb away."

Writing freely here, I may give utterance to my own conviction that we must not hesitate to take our stand beside Romanist and Anglican, indeed any body who has spiritual acumen to discern the meaning of clearly specified forms of theological teaching. As far as Roman, or Anglican, or Presbyterian, or Methodist are strenuous in regard to the reality of the Incarnation, the Atonement, and the Resurrection, and in short, of the supernatural basis of the Kingdom of Heaven, I am with them. Indeed, I am grateful to some of these sacerdotalists and ritualists, though they be, for their strong clear deliverances in regard to the foundations of the faith. Lectures are delivered to students in the universities which are regarded as the headquarters of Protestantism, subversive of all the Christian holds as basal in his belief; books are in the market written by Professors at Christian Seminaries, to advocate the doing away with the miraculous, setting aside the Birth of Jesus as supernatural, and arguing away the whole meaning of the Resurrection of our Lord. In short, the trend of an influential school is to set aside all miracle, and revert to the ordinary laws of nature, to look at the whole Messianic movement from a merely historical standpoint. Criticism, while doing a great service by bringing us down to facts, and words, and even letters, and putting them in their right places is yet far beyond her bounds, in suggesting a mythical origin for the most sacred of our traditions. Some of us are on the lookout for the new antagonist of all this scepticism—the poison which benumbs and threatens the very life of Christian teachers; and will hail his advent with acclamations. It is for this, that here and there, men are asking, "What have we gained by allowing 'the doctrines,' as our fathers called them, to fall into disuse? Better the five points, in all their grimness, which the old men had down in season and out of season, than this modern, colorless, undefinable something called Christianity." Better have that which is particular, than mere generalities, which may mean anything. Better stick to the old explanations of the selection of individuals, than to fall back upon the vague generality that the body of believers is alone meant. "He calleth his own sheep by name," insisted the old Protestants. Individuals are meant, preached they. But to-day we are authoritatively informed that even the 23rd Psalm want Israel as a people. Then, again, I would prefer an atonement for Christ's own people to an atonement which means nobody in particular, an atonement of blood to an atonement which has a mere moral influence. The soul cries out for something definite—for something efficacious. I am only satisfied by believing that God means me—that he always knew me—that he arranged for my salvation before I was born—that he took sure steps to secure my redemption from the curse of the Law—that at the precise moment in this plan, he called me—made me a new creature—that he has provided a sufficiency of grace to enable me to triumph over all my foes, sin, death, the devil, and that I shall persevere to the entrance gates of everlasting life. . . . Such a belief, at any rate, is articulated holds together as the links in a chain—and seems to an unsophisticated countryman like unto Paul's—"Whom he foreknew, he also predestined to be conformed to the image of his Son . . . and whom he predestined, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."

Set such a statement over against the indefinite statements of the present time, in the religious literature, in the expressions of our people, in religious meetings, and even in the more precise and esteemed efforts of the

preacher, and we will not wonder that there is a harking back to the grand old truths, which hard as they were to understand, and repellent as they must be to human reason, yet after all, were to us a God-given foundation on which to rest our tempest-tossed souls.

D. A. STEELE.

## Notes from Rochester.

Does anyone want to know where Rochester is, and what kind of a place it is? Well, he can locate it by the aid of an Atlas, and a gazetteer will give him more reliable information than can the writer. In fact, apart from a few streets near the Seminary, it is still to him largely a *terra incognita*. But it is the Seminary chiefly in which the readers of the MESSENGER AND VISITOR are interested.

Owing to various causes, chief of which probably is the distances, Rochester has always fallen behind Newton in the number of students from the Maritime Provinces, whether that is a matter for congratulation or commiseration the faculty of the institution might not wish to express an opinion. Still they have never shown a disposition to discourage an increase of the Acadia element, so we may assume that they have no particular fault to find with the men from the Provinces. A list of those who have received their theological training here might be of interest, but space would scarcely permit that were the information at hand. And to name only a few might arouse unpleasant feeling, for they say that even ministers are sometimes sensitive in regard to such things. But one reference may be permitted as it has a personal bearing. In the room occupied by the writer conjointly with another Acadia man, we discovered written in an inconspicuous place, the names of H. F. Waring and W. N. Hutchins. (Of course writing on the wall is forbidden, but even "Theologues" will sometimes break a rule.)

At present Acadia is represented by five men. J. O. Vince, '99 and H. G. Colpitts, '00, leave the Senior class; Rev. F. E. Bishop, '99 serves to ballast the Middle class (being evidently designed by nature for such a purpose); while among the Juniors are Ralph M. Jones and the writer, classmates at Acadia in the class of '01. Mr. Jones, as you may or may not know, is a son of our genial Professor of Classics at Acadia, Dr. R. V. Jones. Before leaving this subject it may also be said that Rev. J. O. Vince in addition to carrying the work of the Seminary course is also pastor of the Baptist church at Hannibal, N. Y., while Rev. F. E. Bishop (whose wife he it known, is a daughter of the veteran Rev. A. B. McDonald), cares for the spiritual condition of the Baptist church at Hamlin.

Of the work of the Seminary there is space for only a few words this time. The new students registered to date number thirty-four. Of these three join the Senior class, four the Middle class, while the Junior class consists of twenty-seven, two of whom take only special studies. Geographically almost all sections of the country are represented from the Atlantic to the Pacific. The composition of the Junior may be taken as representative. Rochester University of course takes precedence having eight men in this one class. Brown comes next with four; University of Michigan, Denison, Wm. Jewell and Acadia send two each; while Grand Island College, Shurtleff, Onachita, Univ. of Penn., McMinnville College (Ore.), the German Dept. of the Seminary, and Kalamazoo, are each represented by one.

At the time of writing the State Convention of the Baptist host is being held at Auburn. Occupying a prominent place on the published programme we noticed the name of Rev. W. B. Wallace (Acadia '90), son of the man whose name is a household word wherever the Baptist faith is held in the Maritime Provinces, Rev. Isaiah Wallace. There is also going on at present a political contest in the state, but elections are proverbially uncertain so no predictions shall be made. This with other matters must be left until another time.

Rochester, Oct. 29.

R. J. C.

## Servetus, A Neglected Martyr.

BY S. C. MITCHELL.

Michael Servetus was born in Spain, in 1510, the same year as Calvin. At the age of nineteen he saw the Bible for the first time, at the University of Saragossa, as Luther at the like age had done at Erfurt. The Bible now became his guide. He was present, in 1530, at the coronation of the Emperor Charles V. at Bologna, where he beheld the Pope worshipped by the crowd, kneeling before him in the street—a sight that begot in Servetus a strong anti-papal bent.

HIS BOOKS AND BELIEFS.

When he was twenty-three, he put forth a Latin work on the "Trinity," in which, proceeding from the historical Jesus, he proves that Christ is very God. In 1534 he met Calvin in Paris, where the latter offered to set him right on some doctrines. While Servetus was lecturing in the University of Paris on geography and astronomy, he published a splendid edition of "Ptolemy's Geography,"

containing the statement that Palestine was barren, which Calvin construed as throwing light upon Moses' description of it as a "goodly land." Servetus made the discovery of the circulation of the blood nearly a century before Harvey. In his thirtieth year he was baptized, urging Calvin to do likewise; for, as he states, the promise is given to believers only, and infant have no faith." While practising medicine at Vienne, in France, he annotated the Latin Bible, insisting on the literal and historical sense of Scripture, and rejecting the mystical interpretation, thus anticipating the accepted method of to-day. Rome put his comments on the "Index."

He sent to Calvin a manuscript copy of his great work on the "Restoration of Christianity," which whetted the Genevan's strange and fatal opposition to him. The Spaniard had, of course, all the qualities of an insurgent thinker, both repellent and attractive. On February 13, 1549, Calvin writes his friend Farel: "Servetus lately wrote to me, and coupled with his letter a long volume of delirious fancies. He offers to come hither, if it is agreeable to me. But I am unwilling to pledge my word for his safety; for, if he does come, provided my authority be of any avail, I shall never suffer him to go away alive." This treat was made seven years before its execution.

TWICE CONDEMNED TO DEATH.

On proofs of heresy furnished by Calvin to the Catholic inquisitor in France, Servetus was arrested, thrown into prison, and tried. By a ruse, he made his escape from the jailer. The trial however, continued, and he was condemned to be burned by a slow fire. In attempting to make his way into Italy, Servetus, alone and on foot, entered Geneva. He turned in at the Rose Inn engaging a boat to carry him on the morrow across the lake. But before setting out that Sunday morning he attended church, where Calvin recognized him. That afternoon, as he was on the point of taking the boat, he was arrested. Says Calvin, in his letter to Sulzer: "One of the syndics, at my instigation, ordered him to be led to prison."

While Servetus was denied counsel, Calvin, supreme in Geneva, conducted the prosecution, with the progress of which his satisfaction is attested by a letter to Farel: "I hope that the sentence will be at least a capital one." Servetus' rejection of infant baptism was one of the most dangerous counts against him. He steadfastly refused to recant, unless he was shown from the Bible that he was wrong. From the dungeon he petitions the Genevan rulers: "The ancient church had no notion of making a criminal process for any doctrine of Scripture. He has committed no offence, neither in your territories nor anywhere else. The questions relating to him are difficult, and ought to be put into the hands of learned men. My lords, because he is a stranger, and does not know the customs of this country, he begs of you to grant him an advocate, who may speak for him. August 22, 1553. Michael Servetus in his own cause."

The Genevans even sent to France to get the documents by which Servetus had there been condemned to the stake. In three days the jailer from whom he had escaped came in person to demand the prisoner, exhibiting a copy of the death sentence and bringing the thanks of the Catholic authorities for the intelligence as to the whereabouts of the heretic. But the Genevans contrived not to surrender their game. By the returning officer Servetus sent a paper, declaring that his escape had been without the connivance of the jailer, and generously refused to give the names of his creditors in France, that he might not endanger his friends.

Meanwhile, Servetus from a foul cell petitions again, on September 15th: "Calvin is resolved that I should rot in prison to please him. I am eaten up with lice, My hose are worn to pieces, and I have no change nor another doublet." When the council met on October 26th, to decide the case, the presiding syndic made a last effort in favor of Servetus' acquittal. Seeing, however, that the majority were bent on fixing the death penalty, he, with a few others, left the hall. The decision was unanimous. Calvin's wish to change the sentence from death by fire to death by the sword did not prevail—seemingly the only point at which he was unsuccessful.

THE EXECUTION.

The dire sentence was not made known to Servetus in the prison until the next morning, the very day on which he was to die, ere the clock of St. Peter's sounded the hour of twelve. Though horror-struck at the suddenness of his doom, Servetus' fortitude and Christian spirit were such as to draw forth admiration from many of his enemies. He even sent for Calvin, who has described the scene: "When one asked him what he wished with me, he answered that he desired to beg my forgiveness. I readily answered, and it was strictly the truth, that I had never sought to resent any personal affront. I prayed him to implore the forgiveness of God, whom he had so awfully blasphemed." Servetus was silent.

The condemned man, smiting his breast, continued in prayer, confessing Christ as his Redeemer, and beseeching God to forgive his accusers. On a hillock without the city he was bound to the stake, with his books tied

about his body. The stake was surrounded by fresh oak still in leaf. "On his head was a wreath woven of straw and leaves, sprinkled with brimstone." In the last moment, amid fire and agony, he was heard to cry with a loud voice: "Jesus Christ, thou Son of the Eternal God, have mercy upon me!" As the bell was sounding twelve the tragedy ended.

Thus perished, at the age of forty-four, one who had stood for the freedom of the will, for the Bible as the sole guide in spiritual matters, and for the only method of interpretation now used; who insisted that faith is a prerequisite to baptism and the Lord's supper; who had a passionate devotion to the person of Christ; who opposed the papacy and all persecution for religious opinions; who discovered the circulation of the blood, and advanced the sciences of geography and medicine. —Religious Herald.

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### Your Father Knoweth.

When our Saviour was exhorting his disciples not to be anxious and troubled in regard to food and raiment, he said: "Your Father knoweth that you have need of these things" (Luke 12: 30). We all should ponder that statement. We attempted to regard the fatherhood of God as merely insuring to us spiritual blessings here and a heavenly inheritance. We do not realize that he can not be indifferent to anything which interests his children. When a human father knows that his child is in want or in trouble, how promptly he hastens to his relief. He needs no special appeal. The knowledge of the emergency arouses his paternal instinct, and stimulates him to do all in his power. Hence the suffering little one only cries: "Tell my father. Oh, if he only knew it." If it is only a thorn in his hand, he is sure of the prompt sympathy and the promptest possible aid of his father. He may know that he has not always been a good boy—that he has often disobeyed and grieved his father, and yet he has unbounded faith in him. His only doubt is as to his father's presence and power. He has none in regard to his love.

Now when God reveals himself as our Father, we know that, in addition to the instincts of human paternity, he has all the limitless attributes of deity. He is omnipresent, omnipotent and all wise. Yes, he is not only at hand in every emergency, but he has foreseen and provided for it from eternity. He knew before he made the world just what we would need in every moment of our lives. Well and truly does Bishop Thorold say:

"To be a sheep of the Good Shepherd, to be a child of the Eternal Father, to be a subject of the Heavenly Kingdom, to be an heir of glory, is to have all the machinery of the divine government for our protection, the resources of the divine treasury for our provision, the love of God for our profession now, and the vision of God for our reward hereafter."

But we must remember that the Fatherhood to which Christ referred is not that of creation, but of redemption. We trust in him as our reconciled Father in Christ—because we have the Spirit in our hearts, crying, "Abba Father" (Galatians 4: 6). Rev. Adam Sedgwick says:

"You cannot call God farther till communion with Christ be enjoyed, and when this is enjoyed your privileges become wonderful. Now you may look on God and say, 'Thou art my portion.' Now you may go to God and say, 'Thou art my Father.' Now you may behold the love of God and say, 'This is my treasure,' and the covenant of God and say, 'This is my storehouse,' and the providence of God and say, 'This is my shield.' Now you may look on Christ, and say, 'This is my Redeemer; he is mine and I am his, he lives in me and I live in him, he dwells with me and I dwell with him, he supe with me and I feed on him, his blood is my refuge, and my heart is his mansion. He doth graciously traffic in my heart by his Spirit, and I can as freely traffic with heaven by his intercession."

Bishop Huntington speaks of this faith in God witnessed by the Spirit as "central and comforting," because his hand is shaping every little force and event in our lives towards a definite and special end. Yes, as the lapidary patiently cuts and files the diamond, because it is precious in his sight, and he wants to bring out its full beauty, so God is working in and over us day by day, nay, hour by hour, to fit us for glory, honor, and immortality. He knows just what is best for us, and makes all things, even those which we regard as trifles, to work together for our good.

The law of all true affection is reciprocity. Hence, God says: "I love them that love me" (Proverbs 8: 17). He longs, as earthly parents do, for evidences of a filial spirit. But, alas, how often, like them, is he disappointed.

Love, it has been said, descends more abundantly than it ascends. The love of parents for their children has always been far more powerful than that of children for their parents, and who among the sons of men ever loved God with a thousandth part of the love which God has made manifest to us?—C. E. B., in Herald and Presbyter.

### Paying the Price.

BY DIMOCK ARCHIBALD.

Why should not every Christian be determined to be in practical sympathy with Christ in his plans for giving the gospel to the world? In order to success in any branch of business, the price usually paid is years of practical study accompanied with much self-sacrifice. Why should we expect the development of any Christian grace in us without corresponding effort?

We are members of the body of which Christ is the head—"Tis his to direct our energies, 'tis ours to submit to his directing power and promptly obey. Are we now willing to pay the price for being brought into sympathy with his plans for giving the gospel to the world? What is the price? What will it mean to us?

Will it mean that through a course of years, or while life lasts, we supply ourselves with missionary magazines, papers and books—and study them, so that we may take in some of the immense magnitude of the plans of our Christ who from his throne in glory is superintending the twelve hundred missionaries who labor among the one thousand million heathen of Asia and Africa? Will it mean daily prayer and effort to welcome the light of the Spirit's power to make clear to us our part in the work of saving men? Will it mean that we crucify self, avoiding worldliness in order that we may live to make money with which to send the gospel to the destitute? Did you ever know any one that was of special value to missions either in the home or foreign field who did not pay this price in full? Can we not now see how in the mad rush for worldly honors for wealth, for earthly comforts, for fashion, for pleasures which so effect the life of Christians, and so often take a first place, that in paying the price for some one or more of these things, there is no coin left with which to secure practical sympathy with Christ in his plans for saving the world?

Why is it so great a crime to neglect to give Christ's plans a first place?

First.—Not to do so is to be untrue to Christ. He expects obedience, "Seek ye first the Kingdom of God."

Second.—Not to do so is to make our lives in a large measure a failure.

Third.—Not to do so defeats Christ's plans of saving men's souls through us, and robs us of the real heaven upon earth that might be ours, and for the same reason robs the heaven of the future of much of its value to us.

Has not the undue worldliness of Christians been the cause of millions of souls going to hell?

Is it not time to awake out of a sleep induced by a bondage to worldliness, fashion and an undue love of pleasure, and permit ourselves to be brought into harmony with Christ and his plans of saving the world, and in so doing we will be in the best possible condition for effective work in the family and Sabbath school and the church.

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### A Prayer Test.

The best prayer test is prayer. Is it not folly for any one to insist that prayer is useless and absurd who has never tried it? The best men and women in the world pray, and the worst men and women in the world scuff at prayer. That alone is a strong argument. The sublimest example of prayer is Jesus. The holiest, the most unworldly and unselfish man, the man who has done more for the world than any other man, was a man of much prayer. By teaching and example he commended prayer. This alone should be enough to settle the question of the value of prayer.

Why do we believe in prayer? Because we have tried it and found it to be the real force in our lives. Many things have contributed to the strength and comfort and usefulness of our lives, but no one thing has done so much as prayer.

We have found trouble and sorrow, and in the midst of our tribulation we have cried unto God, and he has heard us. "This poor man cried, and the Lord heard him, and deliv'ed him from all his fears." We have been perplexed. The way has been hedged up before us, and we know not where to turn. The difficulties were too great for us to surmount. The enemy laughed and taunted us, and said, "Where now is your God?" In our perplexity we cried unto the Lord, and, lo, an unseen hand pushed away the difficulties and opened a way for us through the sea. We have been enveloped in darkness. The sky was overcast. The stars were hid. We were overwhelmed with terror. Then we cried unto the Lord, and, lo, the light broke in and the shadows passed away. One thing we know, he hath heard us.

We may safely challenge any one to make this prayer test. If he will lift up his voice and his heart unto God according to the directions plainly given in the Bible, he shall learn from experience that God does hear and answer prayer.

"More things are wrought by prayer than the world dreams of;

For so the whole round world is every way Bound by gold chains about the feet of God."

—Christian Advocate.

### A Short Talk About Books.

The Fleming H. Revell Co.'s illustrated catalogue of new books, recently issued, is a handsome booklet which will please the eye and whet the appetite of every lover of good books. In these days when so much literature that is worthless, if not positively pernicious, is seeking admission to our homes, the guarantee of a responsible publishing house, like that of the Revells, is of great value as a protection to the book-buyer. This house has established a high and well-deserved reputation as publishers of religious and other works of a high class character. Many of its recent publications deal with subjects of current and of vital interest. They are books which those who wish to keep in touch with the intellectual forces of their times can scarcely afford not to read. We find a very considerable variety and scope in the list presented. Some appeal to the philosophical, others to the historical and others more to the imaginative faculties, but, speaking generally, all are of a wholesome character. There are degrees of excellence of course. But it is seldom if ever that this house makes itself responsible for the publication of a book which cannot be cordially recommended to one or another class of readers.

A number of Revell's recent publications deal with the subject of Biblical Criticism—a subject which has become a very vital one for all Biblical students and intelligent Christians. Among the works upon this subject which appear in the list now issued we note "The Integrity of Scripture," by Rev. John Smith, D. D. (\$1.25 net); "Daniel in the Critic's Den," (\$1.25 net) by Sir Robert Anderson, and "Biblical Criticism and the Average Man," (\$1.00 net) by Howard Agnew Johnston. The standpoint of these authors, especially in the case of the two first mentioned, is conservative. Dr. Smith argues strongly against the grounds and methods of the newer criticism, and Sir Robert Anderson strenuously opposes the radical theories as to the authorship and character of the Book of Daniel. Mr. Johnston while generally conservative, shows a greater hospitality to the claims of recent criticism, and his book will be found helpful to "the average man" for its setting forth of the grounds and methods of higher criticism as well as for the cautions it utters against placing a too implicit confidence in its claims.

The subject of Missions is also well represented in Revell's list. Among the works in this line may be mentioned Dr. Robert E. Speer's—"Missionary Principles and Practice," (\$1.50 net), "A Discussion of Christian Missions and Some Criticisms upon Them," and Dr. Gustav Warneck's valuable work entitled, "Outline of a History of Protestant Missions," (\$2.00 net). Then we have Mrs. Margaret B. Denning's "Mosiaca from India," (\$1.25 net), embracing "Talks about India, its peoples, religions and customs," and constituting a valuable addition to our stock of information to that wonderful land and its people; also "Village Work in India," (\$1.00 net), by Norman Russell, a graphic and impressive account of Mission work, particularly among the villages of India. There are also several books on Missions, of a more or less biographical character, including D. H. Clay Trumbull's "Old Time Student Volunteers," (\$1.00 net); "A Maker of the New Orient" (\$1.25 net), by William Elliot Griffin, being the life story of Samuel Rollins Brown, pioneer educator in China, America and Japan; the highly interesting biography of James Chalmers, the Martyr Missionary, by Richard Lovett (\$1.50 net), and "Soo Tshah," or "The Story of the Making of the Karen Nation," (\$1.00 net) by Dr. Alonzo Sunker, a book of great charm and real value, which ought to be in every Christian home and in every Sunday School library.

The firm of George N. Morang and Company, Limited, of Toronto, is one of the best known of Canadian publishing houses. Their catalogue embraces a long list of valuable books and a rich variety of literature. Besides carrying on an extensive publishing business of their own, the Morangs are the sole agents in Canada for the MacMillan's publications. Among the works recently issued by the Messrs Morang are "Development and Evolution," (\$2.50 net) by James Mark Baldwin, Ph. D., a third volume in his series on Genetic Science, of which "Mental Development" and "Ethical Interpretations" are already well known; "The Life of the Marquis of Dufferin and Ava," (\$3.00 net), by E. C. Black, a book of special interest to students of British and Canadian public life; "The Fight with France for North America," (\$1.50), by A. G. Bradley, a book which deals with a critical period of American history in a most interesting way, lending to the recital of historic facts the charm of romance; "The history of the Five Nation Indians," 2 vols. with map, (\$1.00 each) by Hon. Cadwallader Colden; "Lord Strathcona," (\$1.50), by Beckless Wilson, a book which the *Birmingham Post* has characterized as "the life story of one of the most striking personalities of the Victorian epoch." "The Battle with the Slum," (\$2.00 net), by Jacob Rits, is a companion volume to "How the Other Half Lives" and is written with that commanding force and earnestness which is characteristic of the author and which captures and holds the attention of the reader. Among the popular works of fiction recently issued by the Morangs may be mentioned "Dorothy Vernon of Haddon Hall," (\$1.50) by Charles Major; "Audrey," (\$1.50) by Mary Johnston. "The Hound of the Baskervilles," (\$1.25) by A. Conan Doyle; "The Corquerors," (\$1.50) by A. Gertrude Atherton; "The Heroine of the Strait," by Mary Catherine Crowley; "The Blazd Trail," by Stewart Edward White. A powerful story of the Michigan timberlands. Among the most attractive and interesting of Messrs. Morang's publications are Ernest Seton-Thompson's, books, "Lives of the Hunted," (\$2.00); "The Wild Animal Play," (50 cents); "Wild Animals I have Known," (\$2.00) etc. As a delineator of animal life this Canadian author is unrivalled. He has probably done more than any living writer to awaken sympathy in human breasts for the wild life of the forest and plain. His books are to be commended as very interesting and very wholesome reading.

## Messenger and Visitor

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### Called to Service.

During the present year we have lost from our ranks an unusually large number of laymen whose ability and whose devoted service, extending over a considerable period of years, had given them prominent and honored positions in the denomination. We speak of these departed brethren as "laymen" because the word seems to be the only one we have to distinguish them from men especially set apart to the ministry of the gospel, but we use the word always with a silent moral protest as seeming to imply a distinction which we do not recognize in reality. Such men as those to whom we have alluded were no less truly ministers of Christ than those upon whom the hands of the presbytery have been laid as the symbol of their consecration to the work of the gospel ministry, and they quite as fully recognized and realized their obligations to faithfulness in this service. It is unnecessary to mention here the names of these brethren to whom particularly we allude. Their names have been recorded and some fitting mention of their services has been made in these columns, as one by one they have gone from us. And we would not in this connection forget other men, and women too, who have lived and died among us and whose service to Christ and his cause, though it has been less public, has been none the less devoted and real, and perhaps no less valuable, than that of those more widely known brethren to whom special allusion has been made.

What we especially desire to call attention to here is the large possibilities of service in the cause of Christ and our denomination outside the ranks of what we call the ordained ministry. The opportunities for service in our denomination are larger than in most others because of its extremely democratic character and the liberty which it gives for individual thought and effort. In theory at least we recognize the duty, as well as the privilege, of every individual Christian to serve Christ according to the measure of his or her ability. The question of devoting the life to Christ's service is not a question of "entering the ministry," but the duty of entering the ministry depends upon the question whether in the ministry one will be able to render a fuller and more valuable service than he could outside the ministry. Some men can doubtless serve the cause of Christ more effectively by devoting their whole time and strength to the ministry of the Word, and so strongly are they drawn thereto, that in many instances they feel that the hand of God is upon them thrusting them into the work almost in spite of themselves. But those who do not feel themselves adapted and called to the special work of the ministry, but rather inclined to other callings in life, are not therefore to consider themselves any the less servants of Christ, nor are they therefore excluded from the honor and the happiness of ministering in His name.

But whatever acceptance this truth may have in theory, we fear that there is a quite too general failure to make it vital in practice. Is there not a growing disposition among us to consider the spiritual life and devotion to the church and all that the church stands for, as specially, if not exclusively, belonging to "the ministry?" Are we not too apt to think that the minister is under some special obligation to God to lead a pure, honorable, exemplary life, and practically to deny that the same obligation rests upon us; to think that the minister must be self-denying and unworldly while we indulge a self-seeking and worldly spirit our-

selves? In a word, do not a great many church members set up one standard of morality for the minister and adopt quite a different standard for themselves? We think that of course the minister should be deeply and constantly concerned for the spiritual welfare of the church and the salvation of the unconverted, but do we feel under any profound obligation to share his anxiety and his responsibility in these things? The minister is expected not only to preach on Sundays but to attend several meetings of the church during the week, and he is expected at every service to impart instruction and inspiration, to give counsel and comfort and blessing, but how often he finds vacant seats when he might most reasonably expect to find Christian men and women, praying earnestly with him and eager to co-operate with him in all his work for Christ and humanity. Such lack of sympathy and co-operation must go far to break the heart of any pastor, and no wonder if, under such conditions, the minister grows discouraged and moves away to another field only to repeat the sad experience when the passing interest connected with the coming of a new pastor shall have worn away. The hope of a Baptist church is not in any sacerdotal character pertaining to its ministry, nor in any grace ministered by priestly hands through sacraments. Its hope on the human side is in a spiritual membership. It is in men and women who recognize themselves as ministers of Christ and bound to devoted service in his name, not because of some special grace and authority communicated by ecclesiastical hands, but because, as the redeemed of Christ, they have been called to the service of God. We hear a good deal of talk of the danger of new theology and higher criticism, but however much or little these may be to be dreaded, there can be no doubt that the most pernicious heresy of our day is the practical heresy of assuming that the men and women of our churches generally are not "called to be saints," but may quite properly be content to move upon a distinctly lower plane as to moral and spiritual life than that to which the minister is called.

We have alluded above to some men who have been prominent in the councils and the work of our denomination, not for the sake of praising them above others less known, though no less faithful, but to call attention to the large opportunity for Christian service which our churches and our denominational enterprises afford to those who will consider themselves as being, before all else, servants of Christ and called to live and work for the advancement of His Kingdom. These men did not suffer loss, but made great gain, by their investments in the cause of Christ. If a man has large intellectual endowments, if he has a natural nobility and geniality of soul, if he has executive ability, learning, wealth or social position, he can find opportunity in connection with the cause of Christ for a safer and more profitable investment of his resources than is to be found elsewhere. No man has anything too good to put into the cause of Christ. With all confidence as to the results, we invite young Christian men to invest in the enterprise which has as a guarantee of its nobility and value the name and the example of Jesus Christ. No man ever came into the world so richly endowed, or so able to take the largest advantage of all that world had to offer him as did Jesus Christ, no man ever understood so well the relative value of things, and no man was ever less disposed to sacrifice a greater to a lesser value. We feel that we may safely advise young men to take as much stock as they can in an enterprise into which Jesus Christ put all that he was worth.

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### Editorial Notes.

"A certain church," says the *Watchman*, "sent a church letter to the Association with blanks opposite all the objects of beneficence, and added, under the head of 'Remarks': 'Dear brethren, we are holding our own.'"

—Our attention has been called to the importance of having forms of bequest to our different denominational Boards printed in each volume of the Year Book. It is especially important in this connection that the proper legal name or designation of a Board or Society shall be made clear, since from the want of knowledge at this point mistakes are liable to occur in the drawing up of bequests, which may involve costly litigation and perhaps

frustrate entirely the intention of the donor. A hint in this connection to the Committee having the publication of the Year Book in hand is doubtless sufficient.

—A man may honestly rejoice if he has been the means of helping and encouraging some stronger man than himself to do a great work. The world owes an inestimable debt to the men and women of such a faithful and loyal spirit. And this is a field of service that will never be overcrowded. Very few can attain to positions of commanding influence or accomplish great things, but all can be helpers and encouragers. And many a man whose name lives in history would never have accomplished the work that made his name immortal but for the help and inspiration which came to him from men and women whose names, though not remembered on earth, are surely not forgotten in heaven.

—The season of autumn and early winter is especially valuable in reference to a church's work. The efficient pastor will so arrange his plans as to be able to take the largest advantage of this season. Now is the time, before the young people shall be drawn away into many lines of amusement and social engagements which the winter brings, to secure their interest for courses of study and religious work. If series of special meetings are contemplated, why not hold them at this time, of year rather than wait until after Christmas and the week of prayer. Some of our pastors have been pursuing this course and with very gratifying results. How much better, if it is possible, for a church to enter upon the winter in the joy and power of a quickened spiritual life!

—The statement has appeared in the St. John daily papers during the week that a delegation in the interest of the University of New Brunswick, lately waited upon the Provincial Government, asking for an increase of the provincial grant to that institution. We are not informed upon what particular grounds, or for what special purpose, if any, the increased grant is desired. If the University does not mean to do more than simply duplicate at Provincial expense the collegiate work, which the people of the Province are now voluntarily providing at large expense in connection with the denominational Colleges, it is difficult to see what good ground it can have for any increased support from the public treasury.

—The appeal of the Corresponding Secretary of the H. M. Board for Nova Scotia and P. R. Island, which appears elsewhere in this issue, has a claim to earnest attention and should call forth a prompt and generous response. All the branches of our denominational work are highly important. They doubtless offer large returns for any funds we may have to invest in them. But whatever we do, let us not forget the needs of our own home mission fields, and the missionary pastors who are laboring so hard and so self-denyingly that the more destitute portions of our own country may enjoy the blessings of a gospel ministry. Let the wealthier churches which are able to worship amid luxurious appointments remember the churches which, for need of a little assistance to supplement their own efforts, have to go pastorless.

—The feature of uniformity in the International series of Sunday School lessons is in some respects an advantage and in others a disadvantage. Argument seems unnecessary to establish the conclusion that it cannot be an ideal system which prescribes the same lesson and the same series of lessons continually for the youngest and for the most mature classes in the school. But as the International system has held the field so long against its competitors, it is fair to conclude that its advantages are generally considered to overbalance the disadvantages. The system which has had most success in competition with the International is that of the Bible Study Union, formerly known as the Blakeslee system. This is a graded system, and we know that in some schools where adopted it has been regarded with great favor. It is of interest to note in this connection that an arrangement has been made by the American Baptist Publication Society, and by the Congregational Sunday School and Publishing Society by which these graded lessons will be supplied as alternative to the International uniform lessons.

—"As to whether or not the pulpit is losing its power," says the *Baptist Commonwealth*, "the answer must be that some pulpits are. The defect belongs to the individual rather than to the institution. If they are speculative rather than practical, they are. If they present views of doctrine that are mechanical rather than real they are. If they retail the metaphysical and hair-splitting distinctions of the fathers rather than the vital truth of Jesus Christ they are. If they promulgate theological fictions instead of palpable fact as to God's revelation to mankind and Jesus Christ's atoning identity with the race they are. If they meet investigation with denunciation and strive to laugh the propounders of new truth out of court they are. There are some that because of these things and others like them are as sounding brass, there are others that because of the reverse are as a breath from the very garden of God. There never was a time when men were more ready to listen to

realities concerning divine things than now. Let any one be fitted and filled to tell them how they do and may stand related to God and flash the divine search-light into life in its meaning and relations, and men will never tire of listening to him. Of such pulpits there cannot be too many, and such pulpits will never lose their power."

—St. John has just had a visit from Rev. Charles M. Sheldon, of Topeka, Kan., the well-known author of "In His Steps" and other books, who came to the city in response to the invitation of Mr. H. E. K. Whitney, of the Boys' Mission, and others associated with him in that work. Mr. Sheldon spoke on Saturday evening in the Victoria Rink, and again in the same place on Sunday afternoon and evening, besides preaching in the Baptist Church, Carleton, on Sunday morning. The large audiences, by which he was greeted, indicated that his fame had preceded him. As is generally known Mr. Sheldon is not an orator in the common acceptance of the term. He talks in a simple and direct manner without rhetorical embellishments. His Saturday evening address was in the form of a chapter from a book on the subject of Temperance, which he expects to publish shortly. Mr. Sheldon addressed the Evangelical Alliance of St. John, on Monday afternoon, and was heard with interest. His church at Topeka is engaged in an important mission work among a class of colored people who have recently come into the State. The financial results of his lecturing tour, it is understood, are devoted to that work.

From Halifax.

It would surely be safe in assuming that the entire denomination will be glad to learn that the Rev. Isaiah Wallace has finished his "Biographical Sketch and Revival Reminiscences," and that it is now in the hands of the printer. It would be difficult to find a place large or small in the Maritime Provinces where Baptists are found, which has not had a visit from this brother beloved, and rightly so, by all the Baptists of this sea side country. At all seasons of the year our brother has held on his way as pastor and evangelist, preaching, exhorting, night and day, and urging the churches to keep the unity of the Spirit in the bonds of peace, and with many tears entreating sinners to be reconciled to God. Nor have his labors been in vain in the Lord. With his own hands he has baptized about three thousand converts. On earth it is not fully known, but in heaven it is, how many cases there have been where he has effected a permanent peace between individuals and in divided churches. The blessing of the Peace-maker is surely on his head. His experience in revivals since 1854 has been indeed large and varied. Our beloved brother has done well to write a sketch of his life and his recollections of the revivals in which he has taken part. The first chapter of this most interesting and important book has been printed, and in due time the churches will have the privilege of reading it. It, no doubt, will be a valuable addition to the history of the denomination.

About the year 1840, Professor I. L. Chipman, Rev. S. T. Rard, Dr. Crawley and others started out with the purpose of collecting material bearing on the history of the Baptists in these Provinces. Their plan was to have it deposited in the library of Acadia College. The undertaking was not followed up as it should have been, and a great loss has thereby been sustained.

It is satisfactory to learn that the Rev. J. H. Saunders, D. D., is preparing a history of the Baptists of Yarmouth County. That is a good field for an interesting work, and it is to be hoped that the brother will persevere until he sees the result of his labors in a book, which will without doubt find a ready and large sale. Rev. A. Cohoon wrote a sketch of the history of the Hebron church. Mrs. Golding has written a sketch of the Brussels Street church, St. John. The Rev. Dr. J. W. Brown is writing a history of the Havelock church. Others have written similar histories. All these pamphlets should be put in the library at Wolfville so as to be ready for the historian who may come along to meet the demands from time to time for full knowledge of the way in which God has led the churches.

The late Dr. DeBlois wrote a history of the Wolfville church, but the matter is too much condensed. A larger pamphlet should be written, embodying all the minutes of the church in its early history. If these minutes should perish in a fire or otherwise the loss would be great.

A building has been erected in Halifax—a good one—for a Manual Training School. It was formally opened a short time ago. It is under the public system and will do good service for the mechanical arts. The Lieutenant-Governor was the first speaker at the opening services. Mr. H. L. Chipman, the agent of the Plant Line of Steamers, being the chairman of the School Board, presided at the meeting, and presided with tact and dignity. The other principal speakers were Archbishop O'Brien and Senator Power. Mr. Kidner, who is superintending the administration of the McDonald fund for

this branch of education, was present and gave a lecture on Manual Training. One interesting feature of the proceedings was the prominent part given to Archbishop O'Brien and the Hon. L. G. Power, who is a devout Roman Catholic. Now Archbishop O'Brien does not love the State system of Free Schools. Adjusted to his sentiments as it is in Halifax and other places, by allowing the Roman Catholics to have separate buildings and their own teacher, he tolerates the free common school system. And, truth to say, were I a Roman Catholic as the Archbishop is, I should hold his views and take the course in which he persists. But the interesting, if not amusing part of the matter is the persisting of the school authorities in the city in their attempts to get the Archbishop to bless the system which he abhors. No progress has as yet been made in this work of reform. Balak took Balaam to mountain top after mountain top to see if the old seer would not be influenced to curse Israel's children spread out in tents over the surrounding plains; but the school authorities take the Archbishop up to height after height, to see if he will bless our common schools, but he is as persistent in withholding his blessing as Balaam was in withholding his curses. But unlike King Balak, the school powers do not smite their fists together in chagrin and madness, but they smile at each defeat and look out for another mountain peak to which they can take the patient archbishop, hoping that his blessing may be secured.

At a meeting of the teachers of the Province, for instance, held in the old church on Granville Street, where the Baptists worshipped so long, a place charged with free system sentiment, for there Dr. Crawley, who may be called the father of the free system of schools, preached for years; there Dr. Theodore H. Rand, who superintended the introduction of the system into this and the neighbor provinces worshipped for years; but no, the charm did not work. The archbishop's blessing was confined to the three Rs, and of course the three Rs must be under duly qualified teachers, so that they should not be godless. On the manual training height the good archbishop charged the free system with depopulating the country districts of the Province, and making it impossible to get domestic servants in the city. But the authorities smiled blandly. The superintendent of schools and the Halifax inspector were present, and were amiably dumb. Another height will be found and the effort will be repeated. It is but fair to say that the archbishop said if the manual training had the effect to make manual labor honorable, it would serve one good end.

The religious life of the city is smooth and quiet. Dr. Trotter was in the pulpit of the First church last Sunday. His preaching, especially in the evening, was with much power. That was the general feeling. By holding the presidency of the College, Dr. Trotter is heard in many of our pulpits and by many of our people. He is hopeful, courageous and assured. The effect of this ministry is felt throughout the length and breadth of the land.

The Rev. Mr. Waring called at Halifax on his way home from Wolfville, where he had preached for Mr. Hatch, and lectured to the students. The church was favored with his presence at the Wednesday evening prayer meeting. Yielding to an urgent request he conducted the service. This was the first opportunity the friends in Halifax had enjoyed of meeting Mr. Waring. Such visits of ministers to other churches is helpful in many ways. Two of Mr. Waring's flock, Mr. and Mrs. Tufts, have taken up their residence in Halifax.

The Rev. Dr. Black, Presbyterian, pastor of St. Andrews, advertises such subjects as Tennyson, as a religious teacher, for his Sunday evening subjects. In Memoriam has been considered. The Idylls of the King comes next. This is, to say the least, a very doubtful expedient. It is true the gospel may be preached in connection with the discussion of such subjects, but it indicates a lack of trust in the gospel message from the Bible. REPORTER.

Give us the Answer.

MR. EDITOR:—In the rural community in which I reside there are two places for public worship but little more than a stone throw apart. Over these churches preside two men of fine ability, had in reputation by all, and counted able ministers of the gospel. One of them teaches that infants are proper subjects for Christian baptism, the other that they are not. Can both these men be taught of God and guided and ruled by the Holy Spirit in this matter? TRUTH SEEKER.

Now why should not "Truth-seeker" go on to answer his own question? Evidently he has views upon the subject and is probably able to give them lucid expression. We are sure that our correspondent must be able to contribute something of value toward the elucidation of this question. It will do him good to think it out and write it out from his

own standpoint, and the result will doubtless be of greater interest to the readers of the MESSENGER AND VISITOR than would be the answer expected from us. ED. M. & V.

New Books.

BY ORDER OF THE PROPHET. A Tale of Utah. By Alfred H. Henry.

"By Order of the Prophet" is a novel which treats of the Mormon people in the spirit of the time of the beginning of the foundation of what they hoped would be the State of Deseret in the fertile valley of the Utah. It tells of intrigue, of subtle proselytizing, of defiance of the law of the land, of the necessary interference of military authority, all centred around the life-story of a sweet, cultured young English woman who has faithfully followed the love of her heart only to fall under the blight of the prophet commanding plural marriage. It is with this phase of Mormonism that the book especially deals and it professes to be true in all essential features and in strict accord with established facts. In view of the large influx of Mormon settlers in our Northwest, and the resulting problems and contingencies, the book should have more than ordinary interest for Canadian readers. The illustrations by E. S. Paxson form an interesting feature of the book.

—Fleming H. Revell Company, Toronto. Price \$1.50.

THE BIBLE IN BRAZIL. By Hugh C. Tucker.

The author of this interesting and instructive volume has been for fourteen years agent of the American Bible Society in Brazil, having the oversight and direction of a number of colporteurs. He has travelled extensively through the country and often along lines not generally followed by the traveller or merchant. In his journeys he has usually been accompanied by those who understood Brazil and the Brazilian people, and his opportunities for observation and investigation have accordingly been of the best. The author's two-fold object in writing is, first, to reveal more clearly to the Christian people of America and England the conditions which surround the 17,000,000 of people in Brazil, and secondly, to give some idea of what the Church of Christ is doing to save these people and of the progress that the work is making. Incidentally to this main purpose much information of a highly interesting character is given concerning the people, the present condition of the country, its unlimited natural resources and great possibilities. Externally the book is atractive. Paper and typography are of the best. The illustrations of which there are a considerable number are also attractive and valuable.

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

A MAKER OF THE ORIENT. By William Elliot Griffis, L. H. D.

The "Orient" of the title is the modernized life which in Japan, and in some measure in Korea and China, has come into existence during the past century. The chief instruments in creating this new orient have been the English-speaking peoples, and Christian missionaries have had a large share in the work. The aim of this volume is to tell the story of the life and work of one who in China initiated Protestant education and started the first Chinese students to study abroad, who in America was pioneer in the first chartered woman's college and who as accomplished scholar taught the Japanese during nearly twenty years, translated the New Testament, and began the training of a native ministry. Dr. Samuel Robbins Brown, the subject of this biography, was born in a humble home at East Windsor, Conn., in 1810. His mother was a woman of superior intellect and deep piety. It is to her that we owe the well-known hymn:

"I love to steal a while away  
From every cumbering care."

Mrs. Brown was deeply interested in the work of Foreign Missions, which at the time of the birth of her son was just beginning to touch the hearts of American Christians. It is not surprising that such a woman should have a son who felt himself called to the Foreign Mission work. The book before us tells the story of Dr. Brown's boyhood and early struggles, his educative and subsequent work as a missionary and educator. In addition to his work as a foreign missionary Dr. Brown was a pioneer in the instruction of the deaf and dumb and also in the higher education of women. Among the results of his labors in the East is a very excellent translation of the New Testament into Japanese—still recognized as the standard. He also stimulated and brought to America the first Chinese students who went abroad for an education. Dr. Brown died in 1880 near the home of his boyhood, having nearly completed three score years and ten of life. The story of his remarkably varied and busy life as teacher, pastor and missionary in America, China and Japan has been well told by Dr. Griffis, and the book forms an interesting and valuable addition to biographical and missionary literature.

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

UNDER CALVIN'S SPELL. By Deborah Alcock, Author of *The Spanish Brothers*, etc.

We have here a historical novel of the time of Calvin. The scene centres in Geneva but shifts at times into Savoy and France. The scene is accordingly laid in places and amid events of great historical and religious interest. As a story the plot is vigorous with action, suspense, surprise and critical situations. As history it vividly portrays the social, political and religious conditions of the times with the factional dissensions, the indifference of the non-religious, the heroic devotion of the Protestants and their toleration of the Catholics. It acquaints us with historic characters, familiarizes us with domestic and public manners and customs and makes old Geneva and its mighty influences live again.

—Fleming H. Revell Company, Toronto. Price \$1.50.

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

### Me 'n' Dan.

BY REV. J. K. WILSON, D. D.

By being not unmindful to receive strangers courteously, some have entertained angels unawares; likewise missionaries. We did at the branch school of the First Church when we gave greeting one day to "Me 'n' Dan," Mrs. Seymour's latest "finds" in the East End. It is perhaps not amazing that we did not at first recognize their ambassadorial character, or suspect the nature of their destined work among us; for a more unlikely pair of missionaries, so far as appearances went, it would be difficult to find in a long search. Two ragged, dirty, bare-footed boys, about twelve or thirteen years of age, in no especial respect different from scores of street gamins to be found on every hand—that was all that we saw. One was tall for his years, with black hair, and eyes that looked into your own without wavering; that was Rag, or "Rag" Dixon. "Reginald, I suppose," said the teacher, preparing to enter it thus upon her book. "Reginald nawthin'!" scornfully replied its owner. "Just chalk it down Rag; that's wot it is." And that's what it is on the roll of the school to this day. The other member of the combination was short, squat, freckled of face, and snubby of nose—just the lad to fit his name, Dan Dally. His chief characteristic was an implicit confidence in, and an enthusiastic loyalty to, his chief, Rag. What Rag said "went" with Dan. On his part, Rag accepted the homage with a hauteur of the prince of the blood, who knew what was due to him. He always spoke of himself and his companion as "Me 'n' Dan;" and so frequently was the term used that it came to be, at least within a limited circle of the officers and teachers of the school, more usual to designate the two thus than to call them by their individual names.

Mrs. Mason, to whose class they were assigned, was one of the most attractive and capable teachers in the school; also one of the most unreliable. The two things are not incompatible. Files get into the ointment, sometimes, and they who by reason of ability and attainments are the superintendent's or pastor's most efficient helpers are not infrequently his chief perplexity also. Mrs. Mason seemed to lack a sense of responsibility for her class and her work. She was in her place or not, just as it happened; and it happened quite often, and for the most trivial pretexts, that she was not. Mr. Magruder thought of all this when he gave the boys into her care, and hesitated; but there seemed no other class so suitable for them, so he concluded to "risk it." Who could have foreseen that these unpromising specimens of humanity were charged with a mission of importance to this charming but vexatious teacher?

It chanced that the third Sunday after their entrance upon school life was excessively warm; one of those Sundays when clothes are a burden, and church-going a sign and proof of supreme sainthood. The boys were on hand in the depleted school, with two or three others of the class, but with no teacher. The opening exercises over, Rag marched up to the superintendent's desk and demanded, "Where's Mrs. Mason?" much in the tone of one that supposed that Mr. Magruder had abducted her, and was holding her for ransom.

"I don't know," replied that gentleman; "Isn't she here? I expected her." (Ah, but did you now, Mr. Magruder?)

"Is she sick?"

"Oh, I guess not; probably she thought it was too warm to come."

"Well, me 'n' Dan's goin' to find out. Come on, Dan;" and out of the room he flung, followed by his faithful henchman.

Mrs. Mason was half dozing in cool attire in the hammock on her shady piazza; when the click of the gate caused her to open her eyes. There were her two "wild Arabs," as she had playfully called them.

"Why, boys, how do you do? I'm glad to see you. Come right up on the piazza," she said, cordially, rising to greet them.

But Rag's eyes held her with cool, uncompromising gaze, and neither he nor Dan gave any sign of hearing her invitation.

"Why wasn't you at Sunday School?" demanded Rag. "O," she answered, confused, she knew not why, by the simple question, so simply asked, "it was so hot, and it is such a long walk down to the school,—"

"Sick?" was the next query.

"No."

"Any of your folks sick?"

"No."

"And so you didn't come just because it—was—hot! Huh! Come on, Dan!"

And without another word the self-constituted deputation filed out of the yard and down the sultry street.

"Fine mannered young gentlemen, those; I congratulate you on them," laughed Mr. Mason, from behind the vines.

But, try as she might, Mrs. Mason couldn't make it a laughing matter. In the first place, she was really

touched by the fact that any of her boys cared enough to come and inquire why she was absent. That had never before occurred in her experience as a teacher. Then she couldn't put from her mind Rag's scornful "Huh!" It haunted her; it said many things to her; it suggested some pretty pointed questions. The following Wednesday night it was raining, and she concluded that she would not go to prayer meeting. But she heard Rag's "Huh"—and went. The next Sunday was the hottest of the season. Ordinarily, Mrs. Mason wouldn't have thought of going to church or Sunday school; but today she was in her place, and Mr. Magruder almost gasped in astonishment. But "Me 'n' Dan" were not there. Nor the next Sunday. Then Mrs. Mason hunted them up and made her peace with them. How she did it I don't know. But from that time on there was no teacher in all the school more regular and punctual in attendance than Mrs. Mason. Good Mr. Magruder rejoiced in the change, but he will be very much surprised if he ever chances to read this story to find by what agency it was brought to pass.

It was not long after this that the boys entered upon a second stage of their missionary work. The lesson was one that had to do with the sufferings of Jesus for the sins of men. Very tenderly and sympathetically Mrs. Mason told of his patience under persecutions, and his quiet yielding of himself to the power of his enemies who were plotting to kill him.

"Don't believe it!" came suddenly from Rag.

The class was shocked into immediate and absorbed attention. They were all boys of more or less religious training, and the story was old and well known to them. They had never pretended to question it. A delicious thrill of excitement ran through their veins to find among them not merely doubters, but actual unbelievers, infidels. Mrs. Mason was grieved, as well as shocked. Until that moment she had not comprehended the depth of spiritual destitution and ignorance in which these two young lives were sunk.

"I think that you could hardly have understood me," she said gently. "Let me tell the story again; perhaps I can make it plainer."

And very slowly and carefully she told it over once more—the matchless story of divine love and compassion, the matchless story of divine service and self-sacrifice.

But there came no sign of assent into the eyes that looked steadily into her own; and when she was done there was the same defiant challenge in the voice that answered her:

"Now look-a-here! Me 'n' Dan don't believe no such thing as that. It's a fake, that's wot it is. 'Tain't accordin' to reason for anybody to act that way. You go down on Fourth street, and you hit a feller over the head, and he'll give you one back, he will for sure, if he's big enough. But you say this Man you're talkin' about could do anything he wanted to; and yet he let them galoots around him get him in a corner, and do him up! Well, I guess not!" and the worldly-wise young cynic smiled a knowing smile—the smile of one who isn't taken in by children's stories; while his pal nodded his head in acquiescence, and echoed, "Not much!"

That day marked an era in the experience of both class and teacher. It was given to Mrs. Mason to see with clear vision the opportunity and responsibility which were hers, and nobly her whole being responded to both. She realized now that she was dealing with those who were utterly ignorant of the most elementary truths of the Christian faith and story—those things that can usually be taken for granted; and that she must put these into the simplest possible settings, if they were to win acceptance in these darkened minds. And that drove her back to the study of the story for herself again. The challenging question, "How do you know?" sprang out at her from many unsuspecting lurking places, and forced her to prove her reasoning, and to verify her conclusions before she ventured to place them before her boys. And all this was to her own spiritual profit and blessing. It was a case of teacher taught. Poor ignorant Rag and Dan were all unwittingly the instructors in that school in which this cultured woman was finding a truer knowledge of and a deeper experience in the things of God. Gradually the class work felt and manifested the changed life in her, the teaching grew in vitality and power, more thoughtful grew the scholars, less confident became the voices of doubt and denial, until one blessed day—Mrs. Mason will never forget it as long as she lives—Rag said, looking her steadily in the eye:

"Is this all straight, teacher? Are you sure that you ain't givin' us no bluff?"

And looking him as steadily in the face she answered, in his own dialect:

"Yes, Rag, I'm sure. It's no bluff, it's straight."

For a moment the boy sat in thoughtful silence. Then he said:

"Wot'd you think of it, Dan?"

And for once little Dan spoke out for himself, without waiting for his cue from his leader:

"I tell you, Rag, it's straight goods, just as she says. She's never went back on us yet, an' you bet she ain't going back on us now. I believe it."

And Rag said slowly, with the look of one who sees the dawning of light:

"Yes, I guess it must be straight. But, say, if he done all that for a fellow, how a fellow ought to love him!"

And the woman who had helped him, and who he had no less helped, placed her hand on his, and said through her falling tears:

"Yes, Rag; and O, I do so want you to love him!"

And, still thoughtfully, the lad replied:

"I don't see how I'm goin' to help it."

The loyal Dan echoed, "Neither do I."—The Classmate.

### Mary Ann and Marian.

Mary Ann and Marian are two little girls, just the same age, but oh, so different in every other way.

I will tell you about Mary Ann first, because I admire her so greatly, she is the twelve-year-old daughter of my washerwoman, and as her mother takes in fine washing and ironing and has six children, Mary Ann has a great deal to do when out of school, helping her mother about the house and tending to the babies.

I was in Mrs. O'Brien's house one afternoon to get a shirtwaist that I needed before the clothes would come home and, while waiting for it to be ironed, I sat watching Mary Ann, who, singing cheerily, was "doing up" the dinner dishes and keeping one eye upon the two-year-old Terrence playing in the little back yard.

"Do you always feel so happy while at work?" I asked her.

"Wabash, far-r-away," Mary Ann stopped at the end of the line and setting the frying-pan to "dry off" on the back of the stove said:

"No, mum, not always, but I tries to be, it helps the work along, that's what mother says."

She now put her pans, pots and tins away, put a little pearlina in her dishpan, poured hot water over it and singing, "Oh, the moon is fair tonight along the Wabash," beat it to a foam with the dish-mop, keeping perfect time.

"But what makes you wipe off the stove and do the pots and pans first?" I asked during the next pause.

Mary Ann's mouth, a generous one, broadened into a rich smile, "Because, mem, I hate to do 'em so bad."

"That's just the reason some folks do the last, Mary Ann."

"Yes, mem, I useter, but since I begun to do 'em first the dishes don't seem half so—" here she dropped her dish-mop and ran out the back door to pick up little Terrence who had come to grief, she kissed the bump and started him playing in the sand with a shovel and a pail, "as I was sayin', mem, I like ter do the glass and plates, knives and forks, so when I get down to them, mem, it's sorter play like, with the horrid part all gone."

She polished the tumbler until it glistened, set it down very carefully and continued: "It must be fine to eat off'n real chiny and have real solid silver knives and forks and spoons for every day, but mother says it ain't always the rich folks that's the happiest, that's what mother says."

Mrs. O'Brien now came into the kitchen with the shirtwaist neatly tied up. "She a good gurrel, mem, shure I couldn't kepe house without her, mem," she said as she opened the gate for me to pass through.

A good girl that she is and all unknown to herself a young philosopher, having learned three important truths, that a cheerful heart lightens labor, that a disagreeable duty should be done and out of the way as soon as possible, that what "mother says" counts; following these Mary Ann O'Brien will make a grand woman one of these days, if she is only the daughter of a washerwoman and the daughter of a hodcarrier.

Now let me tell you of Marian; she has so little to do, to wipe, not wash and wipe the breakfast and supper dishes and put them in their places, to make up her own pretty brass bed and mend her one pair of stockings each week; besides this, she is expected to practice one hour a day and once in a great while when mamma is very much rushed with her work to take baby sister out in her go-cart. She thinks herself dreadfully abused, would you believe it? She thinks dishes are drudgery scales "just horrid," and as for taking sister to ride, all the sister she has, she just pouts and pouts and "don't like kids anyway."

I can imagine Mary Ann's pride if the O'Brien's had such a pretty baby carriage for Terrence and the other baby; the only way Terrence gets a ride is by trudging along beside the squeaky little express wagon, and after it has discharged its burdens of washings, Mary Ann puts him in the now empty cart and wheels him home and a piano!—it would seem like heaven itself if a piano

found its way into the O'Brien's home, judging from the way Mary Ann listened, awe-struck, one day when I played to her, not from the classics, but the songs of the day, hoping she would sing, but Mary Ann would not sing a note.

I don't suppose Mary Ann ever had a quarter of a dollar all her own, in her life, yet that is what Marian's papa gives her every week. Marian has such a dear, kind mamma and papa, such a sweet little sister and such a nice home, she ought to be very happy. Which little girl do you like the better and which is most like you?—Mrs. J. W. Wheeler.

The Truth About Lady Tumblebug.

FRANCIS MARGARET FOX.

Baby Tumblebug was tucked away in an egg, sound asleep. Father Tumblebug and Mother Tumblebug, his parents, were two black beetles who live in the barnyard. Of course, they talked Tumblebug talk, and no one can be sure of exactly what they said. It seemed to be something like this:

Said Mother Tumblebug: "Do you suppose the baby is warm enough?"

Said Father Tumblebug: "Put some more blankets on him if you think he isn't. Here, I'll help you. We must roll him up snug and warm."

Then they rolled Baby Tumblebug in so many blankets that he was entirely hidden among them, indeed, he was wrapped in a regular ball of blankets—a ball bigger than his father and mother put together. The blankets were nothing but dirt. The Tumblebug family have always used that kind. Thousands of years ago, in Egypt, their ancestors set the fashion.

It was a lucky thing for Baby Tumblebug that he was sound asleep, or he might have been frightened when his father and his mother began rolling him over the hills and the valleys on the way to his nursery.

"It seems to me," said Mother Tumblebug, "that under that tall grass by the fence is just the place that will suit us."

They were looking for a spot in which to bury Baby Tumblebug. He was too young to be left on top of the ground, exposed to the hot sun and possible enemies. All Tumblebugs spend their baby days in underground nurseries.

"Just as you think best," replied Father Tumblebug, standing on his head and getting in position to push the ball, while Mother Tumblebug climbed on top of it.

"Now I'm ready, Father Tumblebug," said she, leaning all her weight toward the front of the ball. Father Tumblebug, walking on his hands, kicked with his hind feet. Mother Tumblebug pulled, and over went the ball. This was done again and again. Often, as the ball went over, Mother Tumblebug climbed to the top, ready for another start.

Not for an instant did she leave baby Tumblebug. Even when Father Tumblebug gave a mighty kick at the top of a hill she kept tight hold of the precious bundle, rolling over and over with it until the ball stopped. If Father Tumblebug laughed, who could blame him? Mother Tumblebug did look funny going heels over head down the hill.

"Are you hurt?" he asked, running to her assistance. "No, thank you," replied Mrs. Tumblebug. "I bumped my head a little, that is all."

Mother Tumblebug's head was flat—oh! ever so flat. "I was afraid the baby would get uncovered; but he is safe, the little darling. You must be more careful, Father Tumblebug. I told you we should have gone the other way. I almost knew we were on a hill."

Father Tumblebug did not say a word, but he looked as cross as a bear. It was not so easy as it seemed to help roll that ball by standing on his head and kicking with his hind legs. She ought to have told him of the danger.

At last the place was found to put the baby. It exactly suited Mother Tumblebug, so she and Father Tumblebug shovelled away the earth beneath the ball.

"Now, run away, Father Tumblebug; run away. I can get the baby into the nursery without any more help, thank you."

Father Tumblebug was only too glad to be excused. Mother Tumblebug was a great worker. She was not a bit afraid of spilling her hands or her clothes. Upside down she went beneath that precious bundle of hers, digging into the earth with her hands and feet, and tossing it above the ball. Slowly Baby Tumblebug, cradle and all, went into his down-cellar nursery. Mother Tumblebug had a middle pair of legs with which she clung to Baby Tumblebug's bundle of blankets, at the same time pulling it downward.

In a little while she was out of sight, and however she managed to dig deeper into the darkness of the ground is something known only to Tumblebugs. When her work was finished, Mother Tumblebug climbed through the loosened earth into the daylight. That was the last she ever knew of Baby Tumblebug.

When he awoke, he crept out of his egg and ate everything he found among the blankets. He outgrew his baby clothes in no time, and finally, when he was big enough to wear the same kind of a suit that his father and mother did, he left the nursery, poking his queer flat head out of the earth—a baby Tumblebug no longer. —Sunday School Times.

The Young People

EDITOR W. L. ARCHIBALD.

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

Daily Bible Readings.

- Monday.—Self-control a link in the golden chain of Christian graces. II Peter 1:1-11.
- Tuesday.—Self-control a fruit of the Holy Spirit. Galatians 5:16-26.
- Wednesday.—Paul preaches to a corrupt governor on self-control. Acts 24:22-27.
- Thursday.—Temperate in all things. I Corinthians 9:23-27.
- Friday.—Cultivate temperance and purity. Titus 1:5-16.
- Saturday.—Abstinence for the sake of others. I Corinthians 8:1-3.
- Sunday.—Let all our eating and drinking be to the glory of God. I Corinthians 10:33.

Rev. G. R. White furnishes Comments this week on a topic that may be used for a Temperance Meeting. This is fitting, in view of the fact, that Sunday, Nov. 23rd, is widely recognized as Temperance Sunday, and that the Sunday School teachers of the land will be engaged in teaching a Temperance lesson on that day.

Prayer Meeting Topic, Nov. 23.

"SELF MASTERY." (Temperance Meeting). I Cor 9:25. Gal 5:16-26.

Here is a battle-field on which many soldiers have fallen—here the slain lie in heaps. Alexander the Great, who practically conquered the world, and as the story goes, cried because there were no other worlds to conquer, was unable to conquer self. The art of self-mastery he did not possess. For history tells us he died at Babylon, the result of a drunken revelry, a lack of self-control. He is an example of many. Self is a small, but a hard kingdom to conquer. He who conquers self may hope to conquer all outside of self. Solomon says: "He that is slow to anger is better than the mighty; and he that ruleth his own spirit than he that taketh a city."

The Indian boy who died at Hampton Institute, had some idea of the importance of self-mastery, when he gave among other reasons for his coming to Hampton, that he might learn the "art of self-control." Perhaps he wrote more wisely than he understood, but he touched the human keynote of all success for time and eternity—self-mastery. But this lesson of self-mastery cannot be fully learned apart from the gospel of Christ.

For the one who has learned self-mastery has learned Christ. Editor Geiswilt says: "There are masters of others who are slaves to themselves; there are rulers of kingdoms who are captives to a tyrannous temper. Self-mastery is the beginning of a kingship—and every one may be crowned if he will."

But self-mastery means—

(1.) A Battle: And great victories are not won by little battles. Self-mastery is a great victory, hence the battle must be great. Here we war "not against flesh and blood, but against principalities and power, against spiritual wickedness in high places." The foe is largely subjective, he is within. Self has flesh and blood, but the real self is spiritual. This foe is not objective nor outside of self.

The foes of one's own household are the strongest and most formidable we have to meet. This battle for self-mastery will also be a long battle. The grave itself may come in sight before the struggle will end, and if you are victorious then you will have done well. But we speak encouragingly for it is a battle in which victory is promised to the faithful. "Be thou faithful unto death, and I will give thee the crown of life."

(2.) How to win: This victory is the result of a double conflict. There is the human and the divine struggle. This victory cannot be won alone. Phil. 2:12, 13. We must use our best endeavor to conquer all known sin, to turn from every evil deed and thought. And this can only be done by laying hold on Jesus by faith. For to what profit is this struggle aside from faith in Christ? As one has so well said: "Faith, Christian faith, holds the key to the blessedness of eternal life. Faith opens the gate of pearl and lets us in. Strong, serene, unquenchable faith in the loving kindness of God, the wisdom of Providence, the guidance of the Holy Spirit, and the redeeming love of Christ, will enable us to look fearlessly toward the end of the temporal existence and the beginning of the eternal, and will make it possible for us to live our lives effectually, grandly." Then herein lies the victory, in believing on the Lord Jesus Christ, as your great sin bearer, then doing your best to render obedience to his will in all things, the victory is yours. And this epitaph may be yours also.

"Here lies a soldier whom all must applaud; Who fought many battles at home and abroad. But the hottest engagement he ever was in, Was the conquest of self in the battle of sin."

Hantsport, N. S. G. R. WHITE

SUGGESTED SONGS.

"Standing by a purpose true." "Yield not to temptation." "Hold the fort." "Jesus, I my cross have taken," "I am thine, O Lord," "Holy Spirit, faithful guide" "Precious promise God hath given."

"Self Mastery."

The Common title of man is "master," since "mistier" is only a corruption of that word. But, alas! there is many a "Mr" who deserves any title but that. The proper designation of many would be, not "Mr. John Smith," for instance, but "Mastered John Smith"—mastered by his appetites, desires, habits and passions.

Who does not admire a man that is master of a trade? "Jack of all trades and master of none," is one of the most contemptuous of proverbs. Who does not admire a man who is master of other men, as Napoleon was, Cromwell, or William of Orange, or George Washington? And yet to be master of one's self is greater than to take a city or to build one. There have been men in abundance, like Alexander the Great, who would take a city, but could not take the citadel of their own souls; and the enemy there conquered them at last.

I like to see a man riding in an automobile. It is such a splendid exhibition of mastership. Just a touch on a valve, just a turn of a lever, and the wonderful contrivance curves and darts, slackens its speed and rushes ahead, like a creature of intellect. Such, only far more intimate and powerful, should be a man's control over the impulses of his mind.

But, strange to say, this mastery of one's self is possible only as one is mastered by God. "Whether we eat or drink, or whatever we do," we are to do all to the glory of God. We are not to eat to get strong, nor drink to get merry, nor work to get fame or food. As soon as we begin to associate a self-motive with anything, we begin to lose our self-mastery. God alone can subdue our rebellious natures. As well expect to lift yourself by your own arm pits as seek to dig yourself out of a pit of your passions. But if you become God's, he will care for his own. If you eat and drink to his glory, you will not "eat and drink damnation," but health and joy.

That is the bright side of the picture, but there is a dark side, a terrible side.

I have just read the story of a wild beast tamer, who for twenty-five years had handled a lion-constrictor. He had watched it grow to a monster thirty five feet long, but he gave daily performances with it, and supposed he was its master. One day, however, as they had reached the climax of their exhibition, and man and serpent were wound together and seemingly blended in one, a faint scream was heard, and the sound of breaking bones. The serpent slave was master at last, and the trainer was lifeless in the midst of its coils.

That is a picture of the fate of the drunkard, the sensualist, the man who loses his mastery over himself. The lower passions will grow stronger, the victim will seem to be master, still there will come a day when the "old serpent" will tighten his coils. Death.—Selected.

The Shadow on the Child.

One evening, just after the lamps were lighted, a mother was seen going along the street with her little boy. She was plainly under the influence of liquor, and the child was just as plainly full of anxious care about his mother. She staggered and swayed from one side of the sidewalk to the other, while the poor little fellow would run around to the side toward which she lurched, bravely offering to put his tiny strength between her and danger. Once she seemed angry because he got in her way, and she raised her hand as if to strike him; but though the tears came in his eyes he remained faithful, and on up the street, as far as they could be seen, he was still trying to bolster her up and to keep her from falling. Once, as she passed by a lamp-post, the shadow of her body fell athwart the child, and one looking on thought how significant of the whole tragic scene. There is no shadow over childhood so black and terrible as the shadow of drink, and the woman who yields her delicate, sensitive, nervous organization to the touch of wine is "as a fading flower."

Illustrated Gatherings.

There is only one person you need manage, and that is yourself.—Talmage.

The aim that is not straight upward is downward. He who reigns within himself and rules his passions desires and fears is more than a King.—Gerard Massey

Why comes temptations but for man to meet And master and make couch beneath his feet? —Robert Browning.

## Foreign Mission Board

### W. B. M. U.

"We are laborers together with God."

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

#### PRAYER TOPIC FOR NOVEMBER.

For Bobbili, its missionaries, native Christians and schools, that the souls for whom they are asking may be brought to Christ For a great blessing on Crusade Day, and that all the women in our churches may realize the blessedness of co-operating in this mission work.

#### Temple Building.

Suggested by a Bible Reading given by Miss A. E. Johnson at a W. M. A. S. County Convention held in Sydney in July, 1898 Solomon's Temple a type of our Mission Work.

Behold, upon Mount Zion's sacred height  
A Temple rises! Not Judea alone  
Is under tribute for this building grand,  
But other lands must give for this great work  
Their choicest products, for this house  
must be  
2 Chron. 2:9 "Wonderful great." For years before he  
died  
The good King David had been laying up  
1 Chron. 29:2 Gold, silver, iron, brass, and precious  
stones,  
That ample preparation might be made  
To build a worthy Temple where might  
dwell  
The Lord of Hosts—the God of Israel.  
And now it stands completed—rising fair  
From rock-foundation. Great and costly  
stones,  
1 Kings 5:17 Prepared and hewed in quarries far away,  
So that no sound of hammer or of axe  
Should break the silence; stately cedar  
trees  
1 Kings 5:6 Brought from the slopes of far-famed  
Lebanon;  
And purest gold of Ophir—all of these  
With skill and care were framed into a  
house  
1 Kings 8:60 So beautiful that all the nations round  
Heard of the wondrous Temple that was  
built  
By Israel's King, where Israel's God  
should dwell.  
The house was finished—overlaid with gold,  
With precious stones for beauty. All the  
work  
2 Chron 5:11 Down to the tiniest pomegranate bud  
Was now complete; the golden candle-  
sticks,  
The snuffers and the basins and the spoons,  
And all the treasures of King David's store  
Were placed within the building. All was  
done.  
And then with solemn joy the Ark was  
brought,  
With psalteries, and harps, and songs of  
praise,  
And set beneath the golden cherubim  
For the most holy place. Then suddenly  
2 Chron 5:13 The brightness of the glory of the Lord  
Filled all the house, so none could stand  
within.  
Another temple God is building now;  
Framed—not of marble and of cedar  
wood,—  
1 Pe'ter 2:5 But living stones, which have been quar-  
ried forth,  
With patient love, from every land on  
earth,  
In ages long gone by, before this world  
Came forth in beauty from the hand of  
God.  
Isaiah 28:16 The great foundation of this house was  
laid  
1 Peter 1:20 When Christ was fore-ordained to leave  
his home,  
And give Himself a sacrifice for sin.  
And as, in olden times, all silently  
The Temple rose, so in the hearts of men  
The Spirit works, and shapes the living  
stones  
John 3:8 That are to form this Temple of the Lord.  
But ere it can be finished, every land  
Must give its best and costliest Not alone  
These Christian lands, where every Sab-  
bath morn  
The church bells, chiming, call to praise  
and prayer;  
And where the children at their mother's  
knee,  
Are taught to hsp "Our Father," Far  
away,  
Mid India's heat, mid Greenland's frozen  
snows,  
Enclosed by Africa's darkness, or shut in  
By China's wall of hatred;—everywhere,  
The servants of the King are laboring  
To find the stones for building, and the  
gems  
To beautify this Temple of our God.  
And when it is all finished—when the  
stones  
Have all been placed in order—when the  
gold  
Of loving, consecrated, hearts and lives!

The priceless gems of ransomed, blood-  
washed, souls,  
Have all been brought, and given each  
his place,—

Then shall the glory of the Lord of Hosts  
Be seen within the building: then shall  
rise

Rev. 7:9 The mighty song of triumph and of joy  
From that great multitude which none  
can count.

Of every nation, kindred, tribe and tongue,  
And heaven shall ring with one great  
hymn of praise.

Ezek. 16:14 And all the universe in wonder stand  
To see this work which God himself has  
wrought.

The glory and the beauty of the house,  
Fashioned of sinful; stumbling, human  
lives,  
Into this wondrous temple of the Lord.

#### Bridgewater.

On Friday evening, Nov. 8th, the W. M. A. Society of Bridgewater held their annual thankoffering entertainment and crusade. A nice programme was carried out, consisting of music, Bible reading on The Women of the New Testament, recitations, opening of envelopes and reading of Scripture texts enclosed. We had pledged ourselves to give \$5 a year for the support of Rev. J. A. Glendenning and our envelopes contained just \$5.05, being exactly what we needed. Two new members were added to our Society and all felt we had spent a profitable evening.  
MRS. R. P. TREFRY, Secretary.

Nov. 12.

The W. M. A. S. of Albert is in quite a prosperous condition. It could be better if all the members were more active in this great work. Our Society held eleven sessions last year. Our ranks have been broken by removal and otherwise. We had 26 members enrolled, of these four have moved away, two have requested their names taken off the Roll. We have a faithful President, Mrs. T. Colpitts. The society raised last year forty dollars. We are still endeavoring to help support a "native preacher." In September held a public missionary meeting addressed by Rev. J. B. Ganong, subject, "Women in Missions" and was very interesting indeed, raised \$5.40. We have so much to be thankful for this year, God has seemed to bless all the undertakings in the past year and has blessed us abundantly in temporal things.

Page 131, thirty-third annual report, Albert, should read \$35 F. M.

MRS. EMMA SMITH, Sec'y.

Crusade Day was observed by Brussels St. W. M. A. S., St. John, N. B., Oct. 29th.

In the afternoon the Society met for prayer and praise service. A Bible rendering of "The Lord's Mother and her Song of Praise" was given by Mrs. E. Brown, which was instructive and helpful. Mrs. Waring a memory review of the first chapter of "Lux Christie," a rich treat. Then came the social time with its usual cup of tea, etc. The evening session was presided over by our Pastor, Rev. H. F. Waring. After the opening services Mrs. Allwood read a paper entitled Stretch of our W. M. A. Society from 1870 to 1902. Solo by Miss Burpee; then Mrs. Manning gave us a heart to heart talk on mission which closed a very impressive service—one gentleman joined.

FANNIE TAYLOR, Secretary.

Leinster St., Tabernacle, Fairville and Main St. have held their crusade meetings and Germain St. is preparing for theirs. These meetings have been interesting and profitable and we are pleased to know that the day has been so generally observed.

Yarmouth, N. S.

On Friday evening, Nov. 8th, the Temple church W. M. A. Society held a very pleasant social, presided over by the President of the society, with the purpose of welcoming among us our Pastor elect, the Rev. M. C. Newcombe and lady. Bro. Geo. N. Spinney welcomed him in behalf of Temple church; Pastor Price of Milton, in behalf of the churches of the town, and Pastor Miles of Chegogin spoke for the churches of the county. The pastor in reply said it would be his highest aim during the coming days to so serve the church and the Master, that they should have no cause to regret their calling him, or to feel that their confidence had been misplaced. These remarks were followed by a brief interval giving to handshaking with the pastor and lady, after which a fine programme consisting of music and readings was rendered by the young people of the church. The generous silver offering taken up enables us to fulfil our pledge made at the Convention, toward the expenses incurred in sending Bro. Glendenning to the mission field. Prayer by the pastor closed one of the best and most profitable of the many socials held by our Society.

The result, we trust, will be to impart to the members new strength and courage in entering upon the work of the coming year in the service of the Master.  
Sec'y.

### Ordination Council at Salisbury, N. B.

Pursuant to a call from the Salisbury Baptist church, delegatee from invited churches met in the Baptist meeting house at Salisbury on the afternoon of Tuesday, Nov. 4th, to consider the advisability, and if found advisable, to set apart to the gospel ministry their pastor, Bro. H. Davies, licentiate.

Rev. H. H. Saunders of Elgin was chosen chairman, and J. W. Brown of Havelock, secretary. The minutes of the church action calling the council was then called for and read by the church clerk, Miss Lulu Taylor.

A list of delegates was then enrolled from the following churches: Salisbury, Butternut Ridge, Elgin, First, Second and Third; Dorchester, First and Second; Forest Glen, Hillsboro, Hopewell, Moncton, Point Midgic, Rockport, Shediac and St. Martins.

The following pastors were present: Revs. D. Hutchinson, H. H. Thomas, E. C. Corey, M. Addison, F. O. Davidson, J. B. Ganong, H. H. Saunders, N. A. McNeil, I. N. Thorne, C. W. Townsend and J. W. Brown.

The council was then organized by the appointment of Rev. H. H. Saunders as moderator and J. W. Brown as clerk.

It was resolved that Rev. C. W. Townsend question the candidate in behalf of the council, the council reserving the right to ask questions also as they were moved.

The candidate, Bro. H. Davies, was then called upon to give statements as to his conversion, call to the ministry, and views of Christian doctrine, which he did in a clear and comprehensive way. His views of Christian doctrine were given in a systematic and scholarly way, showing an appreciative and strong grasp of the great truths held by the Baptist denomination. A very searching and extended examination was given as the different doctrines were stated, which the candidate passed in a very satisfactory way, until by resolution the council said "It is enough."

The candidate having retired it was then moved by the Rev. M. Addison and seconded by the Rev. I. N. Thorne that having heard with entire satisfaction the statements of Bro. H. Davies as to his conversion, call to the ministry, and views of Christian doctrine, we advise the Salisbury church to proceed with the ordination. A committee consisting of Revs. Brown, Saunders and Thomas was chosen to prepare a programme for the ordination service. These in consultation with pastor Davies prepared and announced the following programme: Invocation, Rev. I. N. Thorne; Scripture reading, Rev. E. C. Corey; prayer, Rev. M. Addison; sermon, Rev. D. Hutchinson; ordaining prayer, Rev. C. W. Townsend; hand of fellowship, Rev. H. B. Thomas; charge to candidate, Rev. N. A. McNeil; charge to church, Rev. J. B. Ganong; welcome to the work of the denomination, Rev. F. D. Davison; benediction, Rev. H. Davies.

The programme was carried out in the evening in an interesting, profitable and solemnly impressive way.

Bro. Davies' home church was St. Martins, which was represented on the council by its pastor, Rev. C. W. Townsend and Bro. Michael Kelly, "the blind orator." Many commendatory things were said of Bro. Davies by these representatives concerning his reputation and work in his native village. The council felt that his sturdy manhood, training for service, natural ability and consecration to Christ betoken for him a career of eminent usefulness in his chosen work.  
J. W. BROWN.

## Eczema

It is also called Salt Rheum.

Sometimes Scrofula.

It comes in patches that burn, itch, ooze, dry and scale, over and over again.

It sometimes becomes chronic, covers the whole body, causing intense suffering, loss of sleep, and general debility.

It broke out with its peculiar itching on the arms of Mrs. Ida E. Ward, Cove Point, Md., and all over the body of Mrs. Geo. W. Thompson, Sayville, N. Y.; troubled Mrs. F. J. Christian, Mahopac Falls, N. Y., six years, and J. R. Richardson, Jr., Cuthbert, Ga., fifteen years.

These sufferers testify, like many others, that they were speedily and permanently cured by

## Hood's Sarsaparilla

which always removes the cause of eczema, by thoroughly cleansing the blood, and builds up the whole system.



**What About Home Missions?**

Nothing was written on this subject after the October meeting of the Board, and at yesterday's meeting the Cor. Sec'y. came in for a little kindly Christian reproof in consequence, and he does not wish again to take even a mild dose of that medicine, and hence hastens to his duty.

This letter will be a little longer than is our purpose to make these epistles, and it will not be at all easy flowing or rhetorically smooth, but please read it to the end, and then think it over carefully.

The situation is serious enough to call for our very best efforts to improve matters. The members of the Board feel that they are in a measure (and it may be in a very much larger measure than they realize) responsible for the general lack of interest in this work, in that they have not in the past taken the churches more fully into their confidence, and given full information in regard to the needs of the work, and more earnestly urged its vital importance upon the attention of our people. They hope that this humble acknowledgment of past neglect, with promise of greater faithfulness in this respect in future, will secure full forgiveness of the people, and hearty response to this their tardy appeal. My instructions are to give the facts, to keep nothing back. I cannot tell the whole story in this letter, but I will give enough to furnish the whole denomination with food for thought until the next monthly installment appears.

First, then, let me give you a list of the pastorless Home Mission churches. Shelburne, Barrington, (after Dec. 31st), Argyle, Tusket, Kempf, Granville Mountain, Hammond's Plains, Moser's River, St. Margarets Bay, Linden, New Harbor, Half Island Cove, Port Hawkesbury, Gabarus. On P. E. I., Montague and Tyne Valley. Each of the churches here named represents a pastorless group.

This means that we now need sixteen pastors, with not more than two or three in sight. There are several of our own men across the line that the Board could have induced to return, had they been in a position to offer a salary sufficient to meet necessary expenses.

But now come with us and view our treasury and then say whether or not the situation is serious.

Our report to Convention showed a balance in hand of	\$1,250.51
Since then we have received	210.60
<b>Total</b>	<b>\$1,461.11</b>
We have paid to Mission churches since Convention	\$1,353.37
Other necessary expenses	35.37
<b>Total</b>	<b>\$1,388.74</b>
Leaving a balance at this date	\$72.37

**FEEDS ONE—STARVES**

**OTHER**

Feeds the body—starves the microbes! That is what Scott's Emulsion does in consumption.

We can't expect to understand all about these germs and microbes—the doctors talk of. They say that one kind causes consumption. Consumption microbes feed on weak lungs. Perhaps that's so.

At any rate we know that Scott's Emulsion has a peculiar action on the lungs which gives the lungs new life and vigor. Healthy lungs starve the microbes out.

Life for the lungs and flesh for the body, that is what the consumptive has a right to expect from Scott's Emulsion. An ideal food and tonic for any form of wasting disease.

Between this and the meeting of the Board on Dec. 8th, we will need to receive at least \$300.00 or we will not be in a position to meet our obligations at that date. We have already received the first quarterly installment from Rev. A. Cohoon, Treas. of Denominational Funds for Nova Scotia. P. E. I. has not been in the habit of sending us much in the first half of the year. Hence, unless the W. B. M. U. comes to the rescue at an early date the Board will be confronted with an awkward situation.

It was a matter of profound thankfulness to the Board to learn that the sisters have decided to give one thousand dollars to the work this year. We think that did they fully realize the needs of the work they would give even more. The Home Mission Board is, we think, receiving a much smaller proportion of the gifts of the people, than its needs and importance call for. Is the Board making the most of the money entrusted to them? Or are they dispensing it with too liberal hand? Take one or two examples. A bye-law of the Board requires that each church applying for aid shall state the amount of salary they propose to pay. Here is an illustration taken from an application that was before the Board at the October meeting: "We propose to pay a salary of four hundred dollars, but are able to raise only three hundred and fifteen and ask aid to the amount of eighty-five dollars." The pastor on this field is now in the fifth year of service there. He is a graduate of our college, a man of much more than average preaching ability, and among our most efficient pastors. He is freely admitted to be a man whose gifts and devotion would make him acceptable to any of our strong churches, and he could now be occupying a position that would give him a much larger remuneration, but feels that his work is on his present field, and he will not leave it.

The Board would gladly make his salary six hundred were it in their power to do so, and the denomination should not allow such a man to serve it for less than that.

Here is another typical case taken from an application that was before the Board yesterday. "We propose to pay a salary of three hundred and sixty dollars but are able to raise only two hundred and ten on the field, and ask for aid to the amount of a hundred and fifty dollars." The pastor on this field has been there I think about seven years; is one of our most devoted and efficient pastors; is greatly beloved by the people he has so long and faithfully served. It is touching to read the communications that sometimes come from the little interests that this dear brother serves, fearing that owing to their inability to supply him and his family with the necessities of life he may be compelled to relinquish his post.

It is a constant marvel to the Board how these dear, true men, can keep up a team and provide their families with barest necessities of life on such salaries.

Nothing but loyalty to their Master and love for their people, could hold these men at their posts amid the constant privations and hardships that are inevitable in these circumstances.

The appeal is to the denomination to say whether or not it will make it possible for the Board to save these pastorless churches by supplying them with pastors, and whether those who are now toiling on our Home Mission fields, shall be compelled to retire from them for want of support.

Now I am conscious of having failed to put the case as strongly as it ought to be put, but I think it will be clear to all, that we must have a larger income or else lose the ground we have already taken, to say nothing of enlargement or aggressive movements.

What is to be done? It remains not with the H. M. Board, but with the people who have the money to say what shall or shall not be done.

Cor. Sec'y. H. M. B., for N. S. and P. E. I.

**Personal.**

We were pleased to have a call on Monday from Rev. E. A. McPhee. Mr McPhee has just closed his labors with the Argyle church, Yarmouth county, N. S., and is now open to an engagement on some other field of labor. Here is an opportunity for some one of our vacant churches to secure a pastor of ability and experience.

A note received—just too late for this issue—from Rev. C. P. Wilson, pastor at Cavendish, P. E. Island, reports a gracious revival of religion in progress in connection with that church. We are pleased to learn from other sources that Mr. Wilson is highly esteemed for his work's sake, both by his people and his brother ministers on the Island, and that his valuable leadership in connection with the building of the new church recently dedicated is especially recognized.

Mr. Peter W. Gordon, who has been for some time connected with the staff of the St. John Star, has removed to Winnipeg

**An Important Question.**

Health depends very largely upon the regularity of the bowels. There is probably no trouble more general than Constipation—more productive of wretchedness and discomfort. This disease, which is generally regarded at first as a slight matter, in the end poisons the whole system. The complexion grows dingy, the eyes dull, and the circulation sluggish. Perhaps there is a pain in the back, the nerves may be weak, and the appetite poor. As the trouble progresses, the victim will suffer in mind as well as body. The liver, which should be secreting Nature's great purgative, the bile, is inactive and the blood, clogged with impurities, grows poorer and poorer. Not only is this state uncomfortable and dangerous, but it leads one on an easy victim to other diseases. With your system in this weakened condition you cannot ward off their attacks. Let us put this question to you:

**Are You Constipated?**

Perhaps made wretched by this depressing derangement you have already resorted to some of the many widely advertised purgatives, little realizing how useless and dangerous they are. These so-called remedies, although they may deceive the sufferer for a brief period, never cure. After taking them one finds himself in a worse state than before. Have you not noticed the feeling of weakness that follows their use? They only drain your system and still further break it down. Beware of these delusive impositions and seek aid where there is safety.

**You Can be Cured.**

But the only way in which this can be done is by putting the liver again in order. Write to Dr. Sproule, B. A., the famous English specialist, for consultation and advice, which he will give you free. He has cured thousands of cases and his greatest pleasure is to do all that he can to relieve his suffering fellow-men. Some of his most remarkable successes have been effected with those, who after trying many other sources without obtaining relief, have regained health and strength through the skilful and sympathetic aid of Dr. Sproule. In sincerity and good fellowship he offers you his advice free. The best proofs of what he has done are the grateful letters of his cured patients, who feel they cannot thank him sufficiently for all his compassion and aid.

Address DR. SPROULE, B. A., English Catarrh Specialist, (Graduate, Dublin University, Ireland, Formerly Surgeon British Royal Navy,) 7 to 13 Doane Street, Boston.

to accept a position in connection with the Tribune of that city. While Mr. Gordon's many friends in St. John congratulate him on securing a more advantageous position and their best wishes follow him, they are sincerely sorry for his departure from the community where, as a boy and man, he has been so long and so favorably known. Mr. Gordon is a son of Rev. J. A. Gordon of Montreal, and a graduate of Acadia College. While a modest man, he is a man of recognized ability who has already begun to make his mark as a rising journalist, and from whom in the wide and growing field of the West, we shall confidently expect to hear good things. Mr. Gordon's friends of the press in St. John showed their hearty appreciation of him by the presentation of an address and a well-filled purse on the eve of his departure.

**Notices.**

The Albert Co. Quarterly Meeting will hold a joint session with the Westmorland Co. Quarterly at Hopewell Hill, Dec. 9th and 10th. In addition to the usual devotional and business features of the Quarterly, the programme provides for an address on Tuesday, p. m. by Rev. N. A. McNeill, subject, The Obligation of the Church to give the Gospel to the World; a sermon in the evening by Rev. M. E. Fletcher and an address by Dr. Manning. On Wednesday morning an address by Rev. D. Hutchinson—subject, "Women in Missions," followed by a Missionary Conference; on Wednesday afternoon the Sunday School Convention.

F. D. DAVIDSON, Sec'y.

The Baptist Quarterly of Queens Co., N. S., will meet with the Port Medway church on November 25th and 26th. First meeting Tuesday, 7 p. m. We hope for a good delegation from each church.

H. B. SLOAT, Sec'y-Treas.

The 23rd will be Temperance Sunday, a day when all who study the International Sunday School lessons are requested to study together the evil effects of strong drink upon a nation. Ministers are also invited to preach temperance sermons. Made a determined effort be made to advance the cause of temperance by instilling its principles into the hearts of the youth in our Sunday Schools. There can be no better time to organize the temperance department by forming the "White Ribbon Army," any information concerning which can be obtained by applying to

Mrs. LAURA J. POTTER, Prov. Supt. of temperance in S. Schools. Canning, Nova Scotia.

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

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

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

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**Digby Baptist District Meeting.**

The Digby Baptist District Meeting convened at Barton, Nov. 10-11. On Monday evening Rev. E. L. Dakin, of Annapolis, whose home is at Centreville, in this county, preached on Ps. 27: 4. Tuesday morning was occupied with reports from the churches. Barton is enjoying a gracious revival, the pastor being assisted by Evangelist C. W. Walden. The pastor reported about twenty five conversions, seven already baptized. Nineteen baptisms were reported in all. Rev. H. F. Adams was present. He reported that Digby Co. had already pledged \$300.00 in excess of her allotment for the Twentieth Century Fund. Des H. S. Hall reported upon S. S. work; Rev. J. T. Eaton, upon B. Y. P. U. work; and I. W. Porter upon the State of the Denomination; each report followed by a brief discussion. At 4 p. m. Rev. H. F. Adams preached an excellent sermon upon "The Great Commission," and in the evening, I. W. Porter preached upon "The Local Church." Each evening an after-meeting was conducted by the evangelist with gracious indications. Offering \$5.35 The next regular session will be at Sandy Cove in May, 1903.

I. W. PORTER, Sec'y.

**LITERARY NOTE.**

The Nineteenth Century and After. Edited by James Knowles. Contents for November, 1902. I. Mammoth Trusts and Municipal Trading, by Lionel Phillips. II. The Native Labor Question in South Africa, by Sir Harry H. Johnston. G. C. M. G., K. C. B. III. Industrial Troubles in America, by Benjamin Taylor. IV. The War Office and Remounts; by the Right Hon. Lord Denman. V. Owls, by R. Bosworth Smith. VI. People's Theatres in Russia, by R. E. C. Long. VII. The Man of the Past, by R. Kay Robinson. VIII. Ways and Means, East and West, by J. D. Rees, C. I. E. IX. Some Notes on the Gnostics, by G. R. S. Mead. X. Registration Reform, by the Hon. Ivor C. Guest, M. P. XI. The Criminal Sentences Commission Up to Date, by Montague Crackanthorpe, K. C. XII. The Story of "The Fourth Party"—I, by Harold E. Gorst. XIII. Last Month, by Sir Wyness Reid.  
New York, Leonard Scott Publication Company, 7 & 9 Warren Street.



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to the cold and wet is the first step to Pneumonia. Take a dose of PERRY DAVIS'

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**BELLS** Made of Steel Composition for Churches, Chapels, Schools, etc. In tone like Bronze Metal Bells but at much less cost. Catalogue sent free. THE OHIO BELL FOUNDRY, Cincinnati, O.

## The Home

## WELL-KEPT HANDS.

Over my sink are two bottles and a nail-cleaner. One bottle contains five parts of lemon juice to one of alcohol, which will keep indefinitely. The other contains the following lotion: One-fourth of an ounce of gum tragacanth added to one pint of rain-water, which has stood three days, then one ounce each of alcohol, glycerine, and witch-hazel, also a little faint perfume. After washing dishes or preparing vegetables, I apply a little of the lemon juice, then the lotion, and in a moment my hands are dry, soft, and very smooth. All stains disappear as if by magic, and the nails are cleaned easily. The time required is not over two minutes. This process repeated five or six times daily will certainly repay housekeepers, for what is there more indicative of refinement than well-kept hands? Then, too, the expense of these lotions is comparatively nothing. Be sure to have them in a handy place.—August Woman's Home Companion.

## WHAT IS ECONOMY?

There is an idea prevalent that economy and saving are allied terms, but the idea is false. Economy and saving may be, but are not necessarily one. Sometimes economy is spending and spending with a liberal hand. Economy is the wise use of the material one has. To save a dollar and waste one's nervous energy to the point of exhaustion is the grossest extravagance. This is one of the lessons which is hardest for a woman to learn. She can gauge the comparative values, however. In this way if she will. The essential things are those which abide and which one has in himself, beyond all changes of fortune and of time. Whatever improves these, adds to them, enriches them, is something worth gaining and to obtain it is wise economy. Whatever weakens it or lessens it is false economy. It matters little in the course of a life whether one has a ruffle more or less or not; it matters much whether in seeking for that adornment one has grown so weary that cross words have come. Every strain of that kind, if it comes as the result of trying to save, has cost more than it saved. It is a wise economy, whatever it costs, which saves one's nature whole and sweet, one's brain clear and keen, one's body responsive to one's will and one's entire being in perfect tune with the Infinite. This is the only economy, and to put one's self in this condition is the wise expenditure of time, strength, will and money. One economizes too much in the essentials. Our eyes become blinded until we lose just values or we look at things from a wrong perspective, so that we do not see what is the essential. Only that which is genuine is essential. That lasts. The false fades. The rule is true, no matter where it is applied.—The Household.

## THE NEW HOUSEKEEPING IN GERMANY.

Every German girl is looked upon as a prospective house wife, and is stocking her linen closet at the age when our girls are starting to college. In a way she is trained, too, for her work; but for the most part her training has been that sanctioned by custom, not by science. In the last few years, however, the women who are advanced enough to see that housekeeping methods need something besides age to recommend them have set on foot a movement that promises to bring about a revolution. The schools of housekeeping in almost every city of the empire show with what astonishing rapidity conservative Germany has recognized the importance of giving its house-makers, not more training, but a different kind.

The subject has not been approached from the side of the sewing class, for outside of the large cities "domestic service" is not as yet a problem.

The school of housekeeping in Berlin was the first, and still takes the lead both

in the plan of work and in its execution. It was founded by Frau Hedwig Heyl, with the active co-operation of the Empress Frederick. When people looked askance at the school and objected that the place for girls to learn housekeeping was in their own homes, Frau Heyl replied that if they wished to advance the standards of living, to make use of the investigations of the bacteriologist and sanitary chemist, to the end that the dwelling might be more healthful and the food more nourishing, then instruction from people who were making a life study of these subjects was indispensable.

The full significance of her undertaking was not at first understood. The plan of the school was made to correspond with her boardered conception of what housekeeping means; but while emphasizing the larger duties of the home-maker, she did not neglect the minutest detail of housework, as the school abundantly proves. She believed and has demonstrated that the "drudgery" of housework may become interesting from the standpoint of the trained individual.

The Empress Frederick established a precedent by sending her own daughter as the first pupil, and various families of the court soon followed the example. The school now has the support of public opinion, and its different departments there are representatives from every class of society. Good Housekeeping.

## PRESERVED GREEN TOMATOES.

Nine pounds tomatoes, 6 pounds sugar, 3 lemons. Add little water when you mix tomatoes and sugar. When half done add your lemon sliced. Cook until it is fine.

## NEVER-FAIL DOUGHNUTS.

A never-fail doughnut recipe—One small tablespoon lard,  $\frac{1}{4}$  cup sugar, 1 egg, small teaspoon of salt, 1 cup of milk, 3 cups flour,  $\frac{1}{2}$  teaspoon saleratus, one teaspoon of cream of tartar. If your doughnuts soak fat put in just a little pinch of cinnamon.

## RAISED DOUGHNUTS

One pint scalded milk, cooled,  $\frac{1}{2}$  cup of sugar, 1 egg, one tablespoonful of lard, 1 teaspoonful of salt,  $\frac{1}{2}$  compressed yeast cake dissolved in cup of warm water, flour to knead at night; beat eggs and sugar together, add milk and dissolved yeast, lard and salt; set to rise till morning, roll out and cut out, set to rise again on board. When raised enough, fry in hot fat.

## HOMINY GEMS.

One-half cup boiled hominy,  $\frac{1}{2}$  teaspoon salt, 1 teaspoon butter, one tablespoon sugar, 1 cup warm sweet milk,  $\frac{1}{4}$  yeast cake, flour to have it so it will drop, set to raise over night. Bake in gem pans in the morning.

## WAKE UP, BABY!

## A New Game for Mothers.

Baby's awakening ought to be looked forward to as a pleasure, not dreaded as a scourge. He should awaken bright, merry, and full of fun, refreshed by sleep, ready for a good time.

How many mothers dread his awakening howls, knowing that he will keep everyone miserable until he goes to sleep again or gets his food. These crying fits are the terror of every inexperienced mother. Mrs. Gabriel Barnes, Six Mile Lake, Ont., is a mother who has learned how this trouble can be best met, and writes us as follows: "My baby suffered much from indigestion, and was cross and restless. I gave him several medicines, but they did not help him. I then got a box of Baby's Own Tablets and they helped him almost at once, and have done him so much good that I would not now be without them. I can recommend Baby's Own Tablets to all mothers as the best medicine I have ever used for children." These Tablets are guaranteed to contain no opiate or harmful drug and can be given with absolute safety to the youngest, weakest infant. Sold by all druggists or sent by mail, post paid, at 25 cents a box by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y.

Reasonable Treatment for

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Boils  
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Blood destroys the  
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The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

Fourth Quarter, 1902.

OCTOBER TO DECEMBER.

LESSON IX. November 30. Judges 7: 1-8. GIDEON AND THE THREE HUNDRED

GOLDEN TEXT.

It is better to trust in the Lord than to put confidence in man. Psa. 118: 8.

EXPLANATORY.

GIDEON'S SCHOOLS AND SCHOOLMASTERS—One proof that a man is called to a great work is his willingness to undergo the necessary preparation.

1. A prophet was sent to warn and prepare the people. Not till they repented could there be safety. Otherwise God would have rewarded disobedience and encouraged it.

2. All Gideon's previous faithfulness in daily life, his unselfishness, his piety, had been preparing him unconsciously for the great work of his life. By daily duties done from worthy motives we are prepared for our life's work. Life is ennobled by doing even the smallest actions with the noblest motives.

3. He was prepared by religious worship. In the house of God, in pure religious devotion, is found the atmosphere which inspires the soul, corrects the judgment, clears the vision, leads to right decision. The house of God is not only the gate of heaven, but the gate to the best deeds and the largest usefulness.

THE ASSEMBLING OF GIDEON'S ARMY.—V. 1. Gideon blew his trumpet and first gathered his own clan into the nucleus of an army. Then he sent messengers through his own tribe of Manasseh, in the region of Samaria, and omitting Issachar who dwelt in Esdraelon, then held by the Midianites summoned the three northern tribes of Z-bulun, Asher, and Naphtali who occupied what later was called northern Galilee.

The Situation. 1. JERUBBAAL, WHO IS GIDEON. Jerubbaal means "Let Baal plead" his own cause, "the antagonist of Baal," and was given to Gideon because he destroyed the altar of Baal in his own town of Ophrah. PITCHED THEIR CAMP BESIDE THE WELL (or "spring") OF HAROD, at the eastern end of the plain of Esdraelon. Here is a broad, green valley sloping to the Jordan. Its southern boundary is the Mountain of Gilboa. At the foot of the mountain as it slopes into the valley there bursts forth the living spring of Harod, forming a stream 15 feet broad and 2 feet deep.)

The Battles fought in Esdraelon. "The plain of Esdraelon has, in all ages, been the battlefield of Palestine.

THE FAMOUS THREE HUNDRED.—Vs. 2-7. 2. AND THE LORD SAID UNTO GIDEON (in what way we do not know), THE PEOPLE ARE TOO MANY, etc. Since he object of this deliverance was not chiefly to save the people's farms and crops from the Midianites, but to save them from their sins and to teach them to trust and obey God, the method of gaining the victory must be such as to produce this effect. For the victory would amount to very little unless it taught the people that all their hope was in God and in obeying him, and thus led them to trust in the power and goodness of God, and to cleave to him as their only Saviour.

The First Test. 3. PROCLAIM WHOSOEVER IS FEARFUL. It would not

MADE A TURN OVER.

Any One Can Do It.

A principal in a public school in Ohio had a food experience that will be familiar to many school teachers.

"The hard work of the school room was so wearing that I was completely worn out and could barely walk home at night and at other times I was so nervous that it was with much difficulty I ate or slept. I attributed my failing health to improper food, and felt that it would be necessary to quit my profession or get some food that would sustain my nerves.

Fortunately enough at this juncture I discovered Grape-Nuts and am very grateful that I did. After using the food for a month I felt decidedly better and like a new man resurrected from the grave. The sluggish feeling, headache and nervous spells have all left me and I feel young and active.

I can better concentrate my mind upon my work because my nerves have been strengthened and my health and energy has returned and I take interest in my work, which before seemed a burden.

I use Grape-Nuts every day because it is the best food for my system, has restored my health, and I am correspondingly grateful." Name given by Postum Co., Battle Creek, Mich.

be strange that the comparatively peaceful people, without special army organization, should be afraid to meet in battle such wild and warlike hordes, four times their own number. LET HIM . . . DEPART. "In a situation like that the only hope of victory is by stratagem, and stratagem does not need quantity of soldiers, it needs quality. Every man must have his wits about him and be no coward.

"Second Test. 4. THE PEOPLE ARE YET TOO MANY. To produce the desired moral effect; and also "far too many for stratagem. They are all plucky fellows, but they may not all be clever fellows. He wants both courageous and capable men." I WILL TRY THEM Separate them, "remove the inferior elements which are not fit for the high enterprise.

5. EVERY ONE THAT LAPPETH OF THE WATER WITH HIS TONGUE, AS A DOG LAPPETH . . . PUTTING THEIR HAND TO THEIR MOUTH (vs. 6.) using their hands as a dog uses his tongue.

6. ALL THE REST OF THE PEOPLE BOWED DOWN UPON THEIR KNEES TO DRINK "The majority of them unbuckled their swords and eased their armor, and knelt down to drink."

7. BY THE THREE HUNDRED MEN . . . WILL I SAVE YOU. God did it, through these fitting instruments thus selected.

How did this test show their fitness? Several reasons have been given, for God's tests are not arbitrary:—

1. George Adam Smith, in his Historical Geography, shows one reason from the natural surroundings. Gideon's army were on one side of the stream, and the enemy on the other, and how near some scouting parties might be, was unknown. For the reeds and shrubs along the banks afforded ample cover for hostile ambushes. Those who bowed down, drinking headlong did not appreciate their position or the foe; while the others, who merely crouched, lapping up the water with one hand, while they held their weapons in the other, were aware of their danger, and ready against surprise.

2. Experience. The three hundred showed more of the spirit of soldiers eager for the battle. They had, doubtless, experience in the soldier's life, or in labors that required strength, courage and endurance.

3. Physical strength. "The service required lightness of foot, strength and suppleness of muscle, keenness of the senses, unbounded nerve, self-control, and a habit of wariness that should never for an instant be off-guard. Without such qualities, how could these men get to their proper places around the camp of Midian without being observed? How could they hold themselves to their proper duties, after the action began, and continue to wave their torches and blow their trumpets, instead of either fighting somebody, or else running away? The test by which they had been selected was very simple, and yet admirably adapted to secure just such men.

THE GREAT VICTORY.—Vs. 8. So THE PEOPLE TOOK VICTUALS, etc. "This verse is rather obscure. A better sense is given by following the punctuation of the Septuagint and Chaldee versions: 'And they (the three hundred) took the victuals and trumpets of the people (all the people of v. 7) in their hands' i. e., as Jerome expresses by adding pronoun, as many of them as they required so that each of the three hundred should have a trumpet and a pitcher. This explains how the three hundred came to have each a trumpet and a pitcher and a lamp. Gideon took them from the whole army of nine thousand and seven hundred men before he dismissed them"—Cook. THEIR TRUMPETS Trumpets were not usually in the hands of common soldiers, nor were lamp, or rather, torches. These belonged only to leaders, so that each of the three hundred would appear to the Midianites as a leader of a large band. The pitchers were to cover the torches from being seen, making as it were, a dark lantern. They also aided confusion by the noise of their breaking. ALL THE REST OF THE ten thousand remained in their tents, ready to help when the time came.

An American syndicate have been negotiating with Messrs. E. D. Davison & Sons, of Bridgewater, to buy out their business, property and timber lands. It is said the syndicate have offered \$1,250,000 but Messrs. Davison ask \$1,500,000.

The annual report of trade and navigation which has just been issued shows that the number of vessels built in Canada for the year ending June 30 last was 28,288, an increase of 6,332 over the previous year. The number of steam vessels is 269, an increase of 20. During the year 27 vessels were sold to other countries with a tonnage of 11,460 and a value of \$235,865.

RECOMPENSE.

There is no pay but has its share of light, And somewhere in the dark there shines a star at night.

There is no cloud, however black and grim, That does not touch the sunlight with its outmost rim.

There is no sorrow borne without its gain, No perfect joy that was not ushered in with pain.

There is no woe that can outlast the years, No smile so sweet in life as that which follows tears.

We learn to do without our own because there is some recompense in all of nature's laws;

No sun can rise until the sun has set; No life be lived that has not somewhere known regret

This thought, my friend, take with thee for the days: God were not God if man could fathom all his ways.

And as thy day goes down its western slope, Know, next to faith, his greatest gift to thee is hope.

—Marion Manville.

RECIPE FOR A HAPPY DAY.

A heart full of thankfulness, A thimble full of care, A soul of simple hopefulness, An early morning prayer, A smile to greet the morning with, A kind word as the key, To open the door and greet the day, What e'er it bring to thee, A patient trust in Providence, To sweeten all the day, All these combined with cheerfulness Will make a happy day.

—Ex.

WOMAN'S WORK

OFTEN LEADS TO A BREAKDOWN IN HEALTH.

Severe Headaches, Loss of Appetite, Dizziness, Palpitation of the Heart and Other Distressing Symptoms Follow.

Woman's cares about the household are many and often worrying, and it is no wonder that the health of so many give way under the strain. To weak, tired-out, depressed women everywhere, the story of Mrs. Geo. L. Horton, the wife of a well known farmer living near Fenwick, Ont., will come as a message of hope. To a reporter who interviewed her on the subject, Mrs. Fenwick, said:—"Yes, I am quite willing to give my testimony to the great good Dr. Williams' Pink Pills have done me, as my experience may help some other sufferer. A couple of years ago my health began to give way, and I suffered from anaemia, with most of the depressing symptoms of that trouble. I became much emaciated, had distressing headaches, and a very poor appetite. At first I thought the trouble would pass away, but in this I was mistaken, as I continued to grow worse. My heart began to palpitate violently at the least exertion; my rest at night was broken and finally a bad cough set in, and I was scarcely able to do a bit of work about the house. An aunt in England who had been ill had written me that Dr. Williams' Pink Pills had restored her to health, and I determined to give the pills a trial. After the use of a few boxes I noticed a distinct improvement in my condition, and after using the pills for a few weeks more the trouble had completely left me. I could sleep well at night, the cough left me; the headaches that had made me so miserable vanished, my appetite returned, and I could again perform my household work with ease. I shall always feel grateful for what Dr. Williams' Pink Pills have done for me, and strongly recommend them to other suffering women."

Dr. Williams' Pink Pills have accomplished just such good results in thousands of other cases among ailing men and women, and sufferers from any of the numerous ailments resulting from poor, watery blood who will give these pills a fair trial will soon be on the high road to health and strength. Imitations are sometimes offered by unscrupulous dealers, who care more for their own profit than for customers' health. Be sure that the full name, "Dr. Williams' Pink Pills for Pale People," is found on the wrapper around every box you buy. If your dealer does not keep these pills send to the Dr. Williams' Medicine Co., Brockville, Ont., and they will be mailed post paid at 50c. per box or six boxes for \$2.50.



A WARNING TO BACKACHE SUFFERERS.

Backache may strike you at any time. Comes when you least expect it. Comes as a warning from the kidneys.

A sudden twitch, a sudden pain. The Kidneys cause it all.

If you don't heed the warning, serious Kidney Troubles are sure to follow.

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In ordering goods, or in making inquiry concerning anything advertised in this paper, you will oblige the publishers and the advertiser by stating that you saw the advertisement in MESSENGER AND VISITOR.

## From the Churches.

### Denominational Funds.

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

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

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

NEW ROSS, N. S.—Pastor A. Whitman baptized and received one into the fellowship of the Baptist church in New Ross Sunday, Nov. 2nd.

MACNAQUAC, N. B.—Eleven converts were received for baptism at our meeting last night. The work is deepening. We have much to be thankful for. Our new and beautiful meeting house is free from debt, and the church united and happy.  
GEO. HOWARD.

SECOND MONCTON CHURCH.—Those who have labored on this field will be glad to learn that the Word has been used by the Spirit, the church has been aroused and sinners converted. Eight were baptized and three others received for baptism. We are anxious to have a man settled on this field at once.  
J. A. MARPLE.

LOWER AYLESFORD CHURCH.—Sunday evening, Nov. 9, at Tremont a very instructive missionary concert was held under the auspices of the W. M. A. S., of this church. The church, with a seating capacity of upwards of 500 was packed, some having to be seated in the aisles. A silver collection (\$17.63) was taken to be used for missions. We are looking forward to the coming of Bro. Stackhouse in the interests of Twentieth Century Fund. Trust his visit may be fraught with much blessing.  
J. A. H.  
Kingston N. B., Nov. 10th.

BEAR RIVER, N. S.—The new meeting house at the Greenland section of this church was used for the first time on Nov. 9th. It is neat and well built, 26x36 and 14 ft. post. It is complete with the exception of pews and paint. These will be added another season. Some very comfortable temporary seats have been obtained at a trifling cost. Two neat chandeliers, formerly used in the Bear River meeting-house where they were superseded by electric lights, now adorn the new house. There is great joy in the hearts of the people who have never had a house of worship in their midst before. The building is practically free from debt. The pastor preached the first sermon to a crowded house from Deut. 11:19. The offering amounted to \$45.  
I. W. PORTER.

NEW GERMANY, N. S.—Our work is moving along gradually. In October we held the Quarterly Meeting at Foster Settlement, and the Sabbath School Convention at Bars Corner. Both of these gatherings were helpful to the church and delegates. Since then we have been holding special meetings at Foster Settlement with some encouragement. Many have been helped to love and serve better. For two weeks Pastor Whitman, of Chester Basin, assisted me in these services. He is a faithful and earnest advocate of the truth, and his words will not soon be forgotten. We are putting some repairs on our church, or rather under our church, at Bars Corner. We have raised the building 2 feet, put under a split stone wall, and graded outside. A furnace from the Bridgetown Co., is now being put in, and we trust will give better satisfaction, at all events look better, than the old stove and pipe. We hope to have it all paid for by the end of the year.  
Nov. 12. H. B. SMITH.

CHESTER, N. S.—Though nothing has been reported from Chester for some time we have been far from idle. Years of neglect had left large marks upon our church property. In March last a campaign for repairs was begun. As a result we have raised and expended chiefly on our house of worship nearly \$500.00. The exterior has been extensively repaired and newly painted so that our house of worship now presents a very attractive appearance. Some work has been done on the interior

but much remains to be done in the years immediately future. A balance remains on our expenditure which we hope to pay by Dec 31. On Nov. 2, the church elected three brethren to the deaconate, viz: Chas. A. Smith, Norman Chandler, and Edgar Webber. The pastor recently enjoyed and greatly benefited by a vacation spent chiefly in New England. During that vacation he greatly enjoyed preaching two Sundays in German Street church, St. John. The rare responsiveness of that noble congregation makes preaching to them a rare pleasure. The pastor and his family rejoice with the church in Guysboro over the completion of their new house of worship. So much of thought, work, and prayer had been put into that enterprise by the pastor that it was no small sacrifice for him to be obliged to decline the kind invitation of the Guysboro people to attend the recent dedication. The great victory achieved by that little band is an apt illustration of what may be accomplished where there is "a mind to work." The increasing popularity of Chester as a summer resort is making it an increasingly important and increasingly difficult field of labor. We are longing for the birth of souls into the Kingdom. Pray that we may witness this.

ROYKERT OSGOOD MORSE.

COLLINA.—During the past few days we have been engaged in moving our church building to a better site and more central location. Although it was moved more than 100 rods not a pain of glass was broken. While it is undergoing necessary repairs services will be held in Temperance Hall near by. For more than a year Rev. W. Camp has been our pastor, but as Sussex and Cardwell require so much of his labors he has but little time to spend with us, but during the time he has been with us there has been an advance all along the lines. His sermons are rich in thought and full of gospel truth and he is much esteemed for his work's sake. Our Senior Deacon William Kierstead is in his 94th year. He and his wife (Elizabeth Ganong) who is now 90 years of age came to this place from Springfield their native parish seventy-one years ago and have since that time continuously resided on the same farm. They have both been members of the Baptist church 69 years, while he has served as Deacon for our (i. e.) Studholm Baptist church 62 years or during its entire existence. That their long and Godly lives have had a powerful influence for good in this community all admit and while mostly all of their associates of earlier years have preceded them to the "Better Land" quiet a large number of their friends of later years met at their home on the evening of Oct. 27th to unite with them in celebrating the 71st anniversary of their marriage. They both addressed those present giving some of their pleasant experiences and telling of their kind relations with their neighbors during all the years. As a token of respect they were presented with \$60.00. There were present as visitors their double nephew G. W. Ganong, M. P., and a more distant relative Dr. J. H. Gray of Fairville, both whom made admirable speeches just suitable to the occasion. Their living descendants are 7 children, 52 grand children, 49 great grand children and 5 great great grand children. Among their relations are Deacon James Keirstead of Springfield aged 90 years, an only surviving brother of our deacon and Mrs Sarah West of Hampton aged 88 years his only surviving sister. The names of three of their nephews may be given, Rev. E. K. Ganong of Springfield, Rev. E. M. Kierstead, D. D., of Acadia University (double nephew) and Rev. J. B. Ganong, B. D., of Hillsboro. What gives added interest to the occasion and is surely unique is the fact that on the same evening of the 71st anniversary of the aged couple their eldest son H. B. Kierstead and wife of Groton, Mass., celebrated the 51st anniversary of their marriage. The writer remembers being present 51 years ago on the occasion of their marriage which was solemnized by his father the late Rev. Elias Kierstead eldest brother of our aged deacon.  
J. I. K.  
Nov. 8th, 1902.

### P. E. Island Denominational Work.

"The Finance Committee of this province appointed at Yarmouth, met in Charlottetown some time ago and made plans relative to the raising of the \$1,000,

our apportionment of the Maritime Fund. The Committee talked over carefully the plans which were made at Convention, after which certain amounts were allotted to the different churches. This we found a difficult task, but did the best possible under the circumstances. Some of the amounts assigned may seem large but with some care and organization we believe the allotment can be raised.

As most of the Island churches favor the "Convention Plan" we did not make any special consideration of the "wheel Plan" except to have correspondence with the particular churches that favor the new plan and urge them to make a schedule of their own for the year.

The Committee considered the importance of organization in each church and the necessity of constant efforts on the part of pastor and people. With some special organization of the people in each church and a constant education of the people along denominational lines, we believe much impetus will be given to the work. Plans were made to have special correspondence with each pastor, and with the clerks of pastorless churches. The members of the Committee are willing to visit any church during the year and render assistance, if so desired.

This report was presented in detail to the Quarterly Conference at Cavendish and unanimously accepted.

J. C. SPURR }  
A. W. STERNS } Committee  
J. I. MINER }  
Charlottetown, Nov. 11th.

### Dedication at Guysboro, N. S.

Oct. 26th, was a day long to be remembered in the history of the Baptist cause of this place. Although the day was somewhat stormy the three services where well attended. In the morning Dr. Trotter preached the dedicatory sermon; it was one in which Jesus Christ was so highly exalted that we all caught fresh glimpses not only of his divinity but of his humanity. During the afternoon service Pastor Snelling of Country Harbor preached; he led us from "God's pulpit on Mt Sian" to the pulpits of to-day, describing as he went along the forms of past and present worshippers. This was helpful. Seven o'clock found us again before an audience which after listening to Dr. Trotter felt that it was good to meet, together, for they had seen and felt the importance of having a firm hold on God. Dr. Trotter in

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his able and forceful way urged upon the young men and all present to seek that "hope which maketh not ashamed," one which is as an anchor to the soul. The three services were of great blessing and we know good results will follow the word preached so faithfully.

Our present indebtedness is about \$400, and, while this will call for earnest effort to raise, we believe this people who have done so nobly will not fail in raising this. The prayers that have gone up, the faith exercised and self sacrifice so freely made for this house of God are beyond any statement of mortal man. Our house with its fittings could not be replaced for \$5,000, and we are ever grateful for our Fathers kindness in supplying our every need. Brethren, pray for us as; we need a great awakening spiritually, that Christ's name may be honored to the full extent.

Pastor Chipman of Canso was present and helped in the exercises, also several delegates from different churches in the county. We are in great need in this part of the county as Bro. Chipman and myself are the only pastors where six should be. Pastors are needed here.

The death of George Cunningham whose obituary notice is in the death column, has stirred the whole community. Read it.  
ERNEST QUICK.

### Removal.

I desire to state through the columns of the MESSENGER AND VISITOR, that I have resigned the pastorate of the Ludlow, Blissfield and Blackville Baptist church. I have removed with my family to Fredericton where I expect to spend the winter. My address for the next three months will be corner Westmorland and Charlotte street, Fredericton, N. B. I feel it due to the people of my late charge in withdrawing from them to say that my 8 years in the north were happily spent, they were years of prosperity and blessing. We took hold of the work there when matters religiously were at a very low ebb, and we had the satisfaction of seeing a gradual upward movement. There were added to the churches in all 140 persons. At Doaktown a debt of over \$50.00 on church building was paid off. A beautiful bell was placed in the tower. The church was painted and repaired inside and out. What will be a beautiful and comfortable home for the coming pastor is well on the way to being finished and will be ready for occupying in the spring. The other church buildings on field, four in number, have been kept in a good state of repair, with a neat little church building at Lower Ludlow nearly completed. On the eve of my departure from Doaktown, the members of the church and congregation gathered in to say good-bye, and before leaving presented us with a very pleasing address accompanied by \$41.00 in cash. The good people of Ludlow were preparing to cheer their pastor's heart Christmas times by the gift of a fur coat, towards this \$18.45 has been collected, which amount was placed in my hands by Sister Justice Long. For which I take this opportunity of thanking all those who had contributed towards this amount. The people of Blissfield and Blackville also bestowed much kindness upon us. May the Lord richly reward all those dear friends, may be direct some faithful servant of his to go in and out before them is the earnest prayer of his unworthy servant.  
M. P. KING.

### Acknowledgement.

On Monday evening, Oct 27th, the members of the Baptist church and congregation of Brookfield, Col. Co., with the financial assistance of members of the Upper Stewiacke Baptist Church, presented their pastor with a handsome and costly fur coat. There are times when depth of feeling prevents flow of words and silence becomes most expressive.

Words of appreciation failed me then, therefore allow me now through the columns of your paper, to express my thanks to my people for their Christian thoughtfulness and generosity. May our work here be blessed of God.

IRA M. BAIRD,  
Pastor of Brookfield and Upper Stewiacke Churches.

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MONTREAL, P. Q.

**MARRIAGES.**

**CURRY-RYDER.**—At the home of the bride, Nov. 6, by Pastor J. W. Brown, Amos Curry of New Canada, to Mrs. Priscilla Ryder, of Canada Road.

**BETTS WEAVER.**—At Doaktown, Nov. 5, by Pastor M. P. King, Justy Betts of Doaktown to Etta Weaver of Blissfield.

**PARKER-PARKER.**—At the residence of the bride's father, Nov. 11th, by Rev. E. O. Read, Henry A. Parker of Waterville and Winifred, daughter of Charles Parker, Esq., of Welsford, N. S.

**LELLEVY-ROCKWELL.**—At Prospect, Kings Co., N. S., Nov. 17, by Rev. E. O. Read, Brenton H. Lellevy of Coldbrook and Pearl, daughter of Geo. Rockwell, Esq., of Prospect.

**TABOR JOHNSON.**—At Springhill, N. S., Nov. 12, by Rev. H. G. Estabrook, Percy Tabor to Myrtle Johnson, both of Springhill.

**HEUSTIS MCGOWAN.**—At the Baptist parsonage, Upper Gagetown, Nov. 9th, by Pastor R. Mutch, Caleb Heustis, of Upper Gagetown, Queens Co., to Ruth A. McGowan of Berton's Cove.

**WRIGHT DYKEMAN.**—At the residence of the bride's parents, on the 12th inst., by Pastor W. J. Gordon, Arthur Wright of Della Dykeman, both of Lower Jemseg, Queens Co., N. B.

**CARTER-PUGSLEY.**—At Central Cambridge, Queens Co., N. B., Oct. 28th by Pastor W. J. Gordon, Milton Carter of Westmorland Point to Ethel Pugsley of Central Cambridge.

**HOPPEY PLESHAW.**—On Nov. 11th, at the Baptist Parsonage, St. Martins, N. B., by the Rev. C. W. Townsend, William Edward Hoppey, to Mrs. Bertie Pleshaw, both of St. Martins.

**DEATHS.**

**MOLAND.**—At Chester, Oct. 27th, the infant son of Brother and Sister Omri Moland, aged two months.

**MCADAM.**—At Hartland, Nov. 7, Willie, infant son of Gordon and Ella McAdam, aged three months and seven days. Rest is taken to the little sleeper, and joy to its ransomed soul.

**KINEY.**—On Nov. 12th, the infant of six months, and only child of Clarence Kiney, died after an illness of three days. Pray that God may comfort the sorrowful father and mother.

**FREEZE.**—At Havelock, Nov. 4, of Bright's disease, Wilford Freeze, in the 58th year of his age. He leaves a widow and eight children to mourn their loss. He was a member of the Havelock Baptist Church.

**WEBBER.**—Mr. Henry Webber departed this life at Bass Corner, Oct. 8th, aged 92 years. He has been feeble for a number of years, and deprived of attending the place of worship, but amid the crosses of life, he always maintained a firm trust in Christ. For him to die was gain.

**ROSS.**—At Bear River, N. S., Oct. 30th, Lydia, widow of Deacon Alex. Ross, in the 90th year of her age. Sister Ross was our oldest member. She had lived an exemplary life and was well known for her loving charities. She is survived by a sister and three brothers, all in advanced years. Proverbs 16:31.

**MORRASH.**—At Chester, Oct. 24th, Victoria Morrash, aged 22 years. For nearly a year our sister lingered in the grasp of consumption. But she yielded herself fully to Christ, and so when the summons came she gladly responded thereto. Thus a promising young life has passed into the beyond for its completion.

**BEAVEN.**—At Pleasant Point, on November 6th, Brother Thomas W. Beaven passed away at the age of 52. Deceased had been afflicted for several months with bronchial trouble. Brother Beaven made a profession of religion 35 years ago, and during his sickness anticipated death without fear, believing that God, for Christ's sake had forgiven all his sins. His end was peace. He leaves to mourn their loss, a widow and six children, but they sorrow not as those who have no hope.

**DELONG.**—Mrs. Charity DeLong, widow of the late Isaac DeLong, and daughter of the late Rev. Thos DeLong, fell asleep in Jesus, Oct. 27th, aged 68. She was baptized by the late Rev. Jas. Parker, forty-four years ago, at Kempt, Queens Co., N. S., and on removing to New Germany she identified herself with the church where she had fellowship until her death. "Blessed are the dead that die in the Lord."

**STEVENS.**—At Brookfield, Col. Co., on Nov. 1st, took place the funeral of the late Arad R. Stevens. Deceased was in his 72nd year, and was universally respected and beloved. He had been out in Manitoba on the harvest excursion and on his return had gone to Halifax for a short visit. While there he was stricken down with typhoid fever and at once removed to the hospital. All human effort to restore him to health and strength proved unavail-

ing. Deceased was a member of the Baptist Church here, and a liberal supporter of the gospel cause in this place. He was a son of the late Deacon Ezra Stevens, and one brother survives him. May Our Father bless and comfort the sorrowing friends and help our young people with needed grace and strength, to live the true life that they may be prepared to meet those who have gone before. The pastor spoke to a large congregation of mourning relatives and friends from 1 Chronicles, 17, 20. "O Lord, there is none like Thee."

**CUNINGHAM.**—George Cunningham of Roachvale, Guysboro county, departed this life Monday morning Nov. 9th. This young man for eight years had been with his uncle, Mr. John Morrow of New Glasgow. Last spring he left the uncle and bought himself a nice farm of 375 acres. During the summer he worked very hard preparing his land and house for occupancy. Last Saturday he left New Glasgow on train for Heatherton there took stage to Guysboro arriving here at 6:30 p. m. He had nothing warm to eat or drink from time of leaving. On his way to his home he called at the parsonage to ask the pastor if he could marry him Wednesday morning six o'clock as he would have a long drive before reaching the railway station. After making arrangements, he spoke of being "chilled through," and he was urged by the pastor and wife to wait and have something warm to drink, but no—"father was waiting," and away he went. About two hours after when seated around the family table, he was taken with cramps, inflammation of the bowels set in Monday morning 5 o'clock he was dead. The day planned for wedding was the day of his burial. Just before passing away he asked his mother for a little box he gave her Saturday evening, and upon receiving it gave it to his betrothed (Miss Maud Morrow of Manchester) saying "Here Maud is your wedding ring if we don't walk together down here we will up there." Shortly after this he passed away. We buried him in what where to be his wedding clothes and we trust we will meet the bridegroom above. George was the son of Charles Cunningham.

**In Memoriam.**

Rev. Ralph M. Hunt, whose decease occurred at Jamaica Plains, Mass., on the 1st of Oct. last, was the youngest son of Rev. Abraham S. Hunt, of sacred memory. When Ralph was but a lad he professed faith in Christ, and was baptized by his father and received into the fellowship of the Baptist church, Dartmouth. From his childhood he was remarkable for amiability of disposition, purity of mind and correctness of conduct. As he grew to manhood his heart turned toward the Christian ministry. For this he began to prepare, with painstaking assiduity. He studied at Acadia College and at Newton Theological Institution; graduating at the one in 1879 and the other in 1883. Having accepted a call to the Baptist church in St. Stephen, N. B., he was ordained there in 1884. It was very soon observed that he was an attractive preacher, and a young man of much promise. In 1888, he was called to take charge of the Baptist church at Jamaica Plains, Mass. Here, as at St. Stephen, he was much beloved by both old and young people. After twelve years of service, during which, many were added to the Lord, he resigned for a few months rest and further study, and that he might preach where occasion should offer. On receiving a hearty call from the Ames St. Baptist church, Hamilton, Ont., he consented to serve them as acting pastor for awhile. His services there were greatly blessed and in a few months the church unanimously and urgently pressed his acceptance of the pastorate. This he finally did, and at the time of his decease, he was preparing for permanent settlement in his new field of labor.

Our deceased friend was a man of fine appearance and many noble qualities. He had in him the elements of a model pastor. Toward the old people among his flock he manifested a tender respect. For the poor-

est he had kindly words, a gracious smile, and a helping sympathy. His people, in every place where he served, loved him and trusted him. As a preacher he was instructive and sympathetic. He preached Christ and him crucified. His sermons were prepared with much care and were delivered in a most serious and earnest manner. He was exceedingly modest and reserved as regards his own abilities or efforts. He did not court, he rather shrank from notoriety. For his parents he cherished a very tender regard. Toward the brother and sisters who survive him he manifested a warmth of affection the remembrance of which gives poignancy to their grief. He died in the prime of life, and in the midst of what seemed his greatest usefulness, but who can say that his death was premature or untimely? "Precious in the sight of the Lord is the death of his saints." S. B. KEMPTON. Dartmouth, N. S., Nov. 12th, 1902.

**GRAND DIVISION SONS OF TEMPERANCE OF NOVA SCOTIA.**

The "Diamond Jubilee" of this old pioneer temperance organization was celebrated in Halifax last week in connection with the annual meeting of Division. At the public meeting in "Orpheus Hall," Oct. 28th, the Most Worthy Patriarch, McWilliams, of Mass., U. S. A., and the present G. W. P., Rev. Mr. Lane, (late Chaplain to South Africa,) delivered powerful addresses. Illness prevented P. M. W. P., Charles Everett of St. John, being present. Little Nova Scotia has the Banner Grand Division of the world, with a membership of 13,068, one S. of T. for every 37 of the population, with a net gain of 1714 for the year. Admitted during the year 53-6.

The late Dr. J. M. Cramp, ex-Pres of old Acadia College, held the second highest office of Vic. Division S. of T. of North America for two years, and many other prominent Baptists have been associated with this aggressive temperance order, and 'tis hoped our church members generally will take hold of this needed

temperance work more earnestly than ever before. Never will our country be rid of the "curse of curses"—"strong drink" till the religious and temperance people unite and place in power such repressives only as are determined to respect the wishes of the people by giving them Dominion Prohibition—nothing short. Why should this chief cause of crime, pauperism and domestic sorrows untold be sanctioned and encouraged on the pretence of revenue. When such "blood money" in the Treasury pays but a small part of the cost to keep up the cursed, God-dishonoring traffic and its results? "Shame! Shame!" Let the curse of the rum business be removed or at least the laws of the land be against it and such a wave of prosperity and happiness would flow over this fair Dominion as would astonish the world. When the next general election comes around, let our ministers of religion, our church-office bearers, our leading church-members, as well as temperance-advocates generally, be present at each political caucus or Convention and lead and act in selecting the right men to fill positions of trust. Surely there are good and true men enough connected with the religious and temperance forces of the Dominion and Provinces to control elections and in both political parties. After candidates are chosen it is useless to find fault with nomination. Let us act together and wisely, always asking God's blessing and success will surely follow. Yours, etc., E. ONWARD.


The cabinet has decided to allow the law to take its course in the case of a rancher named Rose, who killed a brother rancher at Vankap. B. C. He will be hanged Nov. 21st at Nelson.

**WANTED.**

A lady who would be willing to assist with house work and the care of two small children, to come in as one of the family; a good comfortable home for the right person. Apply B. W. C., P. O. Box 27, St. John, N. B., stating particulars about yourself and salary expected.

Manchester, Robertson & Allison,  
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The kind that grows with your library. It's made up of units, or sections. Ten or a dozen books, one unit—more books, more units, and get them as wanted. Call, or write for booklet.

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BAIRD & PETERS, Tea Importers and Blenders, ST. JOHN, N. B.

"CAST THY BREAD UPON THE WATERS"

A little girl expressed to her parents one day a wish that they would give her two New Testaments. To the question of her parents why it must be two the child, replied that one was for herself, and the other to send to the heathen. She was given the two volumes, and in one of them she wrote: "A little girl who loves the Lord Jesus wishes, with all her heart that whoever reads this should also love and believe on him."

The New Testament went to India, and found its way to a station in the interior. A Hindu lady obtained it. She could read, but was unable to write; and as she longed to be able to write her attention was immediately drawn to the inscription on the fly leaf. The large and distinct characters of the child's handwriting attracted her so much that she tried to imitate them again and again. Gradually the sense of the words made an impression upon her, and the question arose, "May not those words have been written just for me?" She began then earnestly to read the New Testament; her eyes were opened and she learned to know and love her Saviour.

Years passed. The little girl had meanwhile grown up, and thought no more of the New Testament which she had sent once upon a time to the heathen. But her love for missions had grown with her, and it was her deepest desire to serve the Lord among the heathen. She was accepted as a missionary, and sent to a rather out-of-the-way station in India. Here she entered one day the house of a Hindu Christian lady. In the course of conversation the Hindu lady showed her visitor a book, a New Testament, and told how she, a Hindu heathen, had been by its means brought to Jesus her Saviour.

You may imagine the joyful astonishment of the lady missionary when she recognized in the book the same New Testament, on whose fly leaf she had many years ago, as a little girl, written those words which had served to show the poor Hindu lady the way to Jesus. Together they knelt down, praised God's wonderful ways, and thanked him who had drawn them both to himself. "Cast thy bread upon the waters, and thou shalt find it after many days."—A French Paper.

THY GENTLENESS HATH MADE ME GREAT.

2 SAMUEL 22:36.

The strength of God is very gentle. He does not make a great noise in lifting the tides or in speeding the stars in their courses. The sunshine is one of his greatest treasures of power. He turns the heart of stalwart sinners by the touch of infant fingers or by the memory of a pious mother's spiritual beauty and fidelity. By loving invitations, tender encouragements, and manifold ministries of patience and sympathy, he encourages the penitence and faith of sinful and weak human hearts. His children should seek more of his gentleness. We are too easily tempted to bluster and violence. We forget that gentleness is greatness as well as goodness. If we would do brave deeds, let us seek to be filled with divine gentleness.—Northern Christian Advocate.

THE WORLD-CONQUERING CHRIST.

Not quite a half century ago Strauss launched the famous "mythic theory." According to which theory, such wonderful person as Jesus ever lived, except in the minds of his apostles. The apostles imagined Christ. They materialized him out of the star dust of their messianic hopes and training. So imbued had they become with the Old Testament teaching concerning the Messiah that, by and by, they idealized a person to meet their own demands. Thus the Christ of the canonical gospels was merely an ordinary man, magnified by men's adoring love or commercial scheming into the Eternal Son of God. For a time it was thought that Strauss had dealt Christianity a fatal blow. Unbelief made such a bedlam as had not been heard since the Tower of Babel fell. The world had lost its Christ! Yet, before a quarter of a century had passed another scholar penned these words: "Whatever else may be taken

from us, Christ is left. It is no use to say that the Christ revealed in the canonical gospels is not historical. Who among his disciples, or among their converts, was capable of inventing, or even imagining, the life and character revealed in the gospels?" Thus skeptic has answered skeptic until, to-day, there is hardly an intelligent doubter who denies the historicity of Jesus' life and labors. And, for the average man, the Christ stands forth with greater wisdom and personal attraction than ever in ages past.—George Clarke Peck, in "Ringing Questions."

WHAT SHE COULD.

Booker T. Washington tells how a poor colored woman gave when he was trying to start a school for the colored people. An appeal had been made among the people of both races for direct gifts of money, and most of those appealed to gave small sums.

It was often pathetic to note the gifts of the older colored people, most of whom had spent their best days in slavery. Sometimes they would give five cents, sometimes twenty-five cents. Sometimes the contribution was a quilt, or a quantity of sugar cane.

I recall one old colored woman, who was about seventy years of age, who came to me when we were raising money to pay for the farm. She hobbled into the room where I was, leaning on a cane. She was clad in rags, but they were clean. She said: "Mr. Washin'ton, God knows I spent de bes' days of my life in slavery. God knows I's ignorant an' poor; but," she added, "I knows what you an' Miss Davidson is tryin' to do. I knows you is tryin' to make better men an' better women for de colored race. I ain't got no money, but I wants you to take dese six eggs, what I's been savin' up, an' I wants you to put dese six eggs into de eddication of dese boys an' gals."—Rx.

THE GREATEST NEED.

You want Christ in the evening of life, for evening is a lonely time without company. You will look for Jesus when the shadows gather and your earthly friends are gone. You may not see any need of having the Master at life's high noon or early in the afternoon when the sun is still shining, when your friends are many and life is gay and rosy with promise; but when evening comes there will be a change, and in that hour you will recognize your need of the fellowship of Jesus. To know the sweetness of his fellowship to-day and within its silent blessedness to walk toward heaven, is to fill both the day and evening of life with joy untold.—New York Observer.

What is false gratitude to God? Gratitude is false when, having received bountiful, undeserved spiritual and material gifts from God, people thank God for them with their tongue, and use them only for their own advantage, and sharing them with their neighbors, when they obtain them and conceal them in their treasuries, chests, libraries, thus depriving many of their brethren of spiritual enlightenment, or of food, drink, clothing, dwelling. . . . Such gratitude is false and impious. It means thanking God with the tongue, and meanwhile showing extreme ingratitude in deed.—John Sergieff.

The by-election in the East Toxteth division of Liverpool for a member of parliament in succession to Augustus F. Warr, Conservative, who has resigned the parliamentary representative of the division, resulted in the election of Austin Taylor, Unionist, with a majority of 397 over Herbert R. Rathbone, the Liberal candidate. The East Toxteth division of Liverpool has given Conservative majorities or elected Conservative candidates without opposition since 1895. Mr. Rathbone during the campaign denounced the education of the government and expressed himself opposed to coercion in Ireland.

MESSES. C. C. RICHARDS & Co.

Gentlemen,—Theodore Dorais, a sufferer of mine was completely cured of rheumatism after five years of suffering, by the judicious use of MINARD'S LINIMENT.

The above fact can be verified by writing to him, to the Parish priest or any of his neighbors. A. COTE.

Merchant, St. Isidore, Que., May 12th, 1898.

A LETTER FROM THE PLANTATION

La Finca de SAN SILVERIO EL OBISPO

PROPIEDAD DEL REPUBLIC DEVELOPMENT CO., NEW YORK, U. S. A.

G. A. TUCKER, ADMINISTRATOR, JAS READE WATSON, HORTICULTURIST,

TUXTEPEC, OAX., APRIL 22ND, 1902

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

DEAR SIR: I am glad to be able to report progress on this season's work. We have had a plentiful supply of labor, and have been able to select a full crew of efficient men. The new clearings at Camp 1 will be completed this week. All of the other camps are well up with their work with the single exception of Camp V, which still has the necessary time to complete the clearing assigned it. Our carpenter and his assistants are busy on a new corn warehouse which will hold 800 bushels. Its modern bins will be practically weevil proof. Two new dwelling houses for the men are rapidly nearing completion.

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

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

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

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

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

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

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

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

Yours very truly,

MAXWELL RIDDLE.

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OBISPO RUBBER PLANTATION COMPANY

Shares \$300 Payable \$5 Monthly, or \$60 Yearly.

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**This and That**

**TWELVE MAXIMS FOR SUCCESS.**

The president of the London Chamber of Commerce gives twelve maxims for success, which he says he has tried through twenty-five years of business experience:

1. Have a definite aim.
2. Go straight for it.
3. Master all details.
4. Always know more than you are expected to know.
5. Remember that difficulties are only made to be overcome.
6. Treat failures as stepping stones to further efforts.
7. Never put your hand out further than you can draw it back.
8. At times bold; always prudent.
9. Men say. What do they say? Let them say.
10. Make good use of other men's brains.
11. Listen well; answer cautiously; decide promptly.
12. Preserve by all means in your power "a sound mind in a sound body.—Ex.

**THE RUM BUSINESS DEFINED.**

It is a business which is opposed by every clergyman in the country.

It is a business which every merchant and business man hates and detests.

It is a business which is the standing dread of every mother.

It is a business which is the constant fear of every father.

It is a business which is the horror of every life.

It is the business which makes 90 per cent. of the business of the criminal courts.

It is the business which makes 50 per cent. of the pauperism for which the taxpayer has to pay.

It is a business which keeps employed an army of police in the cities.

It is a business which puts out the fire on the hearth, and condemns wives and children to hunger, cold, and rags.

It is the business which fosters vice for profit, and educates in wickedness for gain.

Drunkenness comprises all other vices. It is the dictionary of vice, for it includes every vice.

Drunkenness means peculation, theft, robbery, arson, forgery, murder, for it leads to all these crimes.—Religious Intelligencer.

**HOMESICKNESS.**

A recent article on homesickness, in the Companion recalls the reply made by a young Swedish maid to her mistress. It expresses clearly, though in imperfect English, what every sufferer from homesickness feels.

"You ought to be contented and not

**NEW COFFEE.**

For the U. S. Army.

Some soldiers are badly affected by coffee drinking. The Hospital Steward in one of the Army Posts in the West, says:—"Though in the medical service of the Army, I suffered agony for two years from a case of chronic gastric indigestion, and now that I am free from all the tortures attendant upon it, I attribute it to the good effects of Postum Food Coffee, both as a food and as a beverage.

I used medicinal and mechanical means to relieve myself during those two years and even though I had left off the use of coffee, I did not find myself in any measure free until I had commenced using Postum.

Being in charge of a detachment of the Hospital Corps, U. S. A., I, of course, had supervision of the mess, and by degrees I have initiated into using Postum, every member of the mess, some of whom were formerly very loud in their denunciation of anything "manufactured." And, going still further, I have supplied it to our patients in lieu of coffee; none have found fault, while many have praised it highly, and when returned to duty, have continued the use of it when it was possible, for a soldier has an extremely hard time in trying to choose his own food.

For the past eight months, not a grain of coffee has been used in this Hospital, and thanks to a cook who prepares Postum just right—there is a brilliant prospect of coffee taking a permanent seat in the background.

One who has passed through the horrors of indigestion as I have, shudders as he looks back upon his sufferings and when cognizant of the cause, will shun coffee as he would a rattlesnake." Name given by Postum Co., Battle Creek, Mich.

fret for your old home, Ina," said the lady, as she looked at the dim eyes of the girl. "You are earning good wages, your work is light, every one is kind to you, and you have plenty of friends here.

"Yes'm," said the girl, "but it is not the place where I do be that makes me vera homesick, but it is the place where I don't be."—Rx.

**MARK TWAIN'S FIRST MONEY.**

(Baltimore Herald.)

While travelling recently Mark Twain was asked by a friend and fellow passenger if he remembered the first money he had ever earned.

"Yes," answered Mr. Clemens, puffing meditatively on a cigar. "I have a distinct recollection of it. When I was a youngster I attended a school at a place where the use of the birch rod was not an unusual event. It was against the rules to mark the desks in any manner, the penalty being a fine of \$5 or public chastisement.

"Happening to violate the rule on one occasion, I was given the alternative. I told my father and as he seemed to think it would be to bad to have me publicly punished, he gave me the \$5. At that period of my existence \$5 was a large sum, while a whipping was of little consequence and so"—here Mr. Clemens reflectively knocked the ashes from his cigar—"well," he finally added, "that was how I earned my first \$5.

**MARBLES BY THE BUSHL.**

(New Penny Magazine.)

Many of the marbles with which boys everywhere amuse themselves in season and out of season, on pavements and in shady spots, are made at Coersten, in Germany.

There are in that neighborhood many large agate quarries and mills, and the refuse is turned to good account in providing the small stone balls for experts to "knuckle down" with.

She stone is broken into small cubes by blows of a light hammer. These small blocks of stone are thrown by the shovelful into the hopper of a small mill, formed of a bedstone having a surface grooved with concentric furrows; above this is the "runner" which is of hard wood, having a level face on its lower surface. The "runner" is made to revolve rapidly, water being poured upon the grooves of the bedstone where the marbles are being rounded.

It takes about fifteen minutes to finish a bushel of good marbles ready for boys to play with. One mill will turn out 160,000 per week.

**IN REGULAR ORDER.**

Four commercial travellers, or "Drummers," met at a table, and getting acquainted, one of them said:

"Gentlemen suppose we begin, being all strangers, with the gentleman opposite me, to introduce ourselves and our firms' business."

This was unanimously agreed to.

Said No. 1: "I am—, and I represent the house of X. Y. R., selling glass bottles."

Said No. 2: "Well, gentlemen, perhaps it is no chance that I come next, for I represent P. D. Q. I am—, and I sell the stuff that goes into the bottles. I sell wines and liquors."

"That, gentlemen, does seem a little strange, but perhaps there is fatality about this. I am of the firm of W. S. U., dealers in undertakers' goods."

No. 4 now remained silent, and suggested that it would be well not to pursue the subject further, and that it had been well never to have started it.

After much urging to complete the chain said: "Gentlemen, it is indeed a fatality, I am—, of D. R. E., and I am taking orders for gravestones."

The man who begins at the beginning of this chain is quite likely to go to the end of it.

**THE OREDIENT TABLE.**

You can make a light parlor table or chair obey your will, and move when you want it to in the easiest possible manner, and no one will be able to detect you after you have practiced it a little. Attach a silken thread to the in seam of the trousers below the knee, allowing it to fall

in a loop almost to the floor. Pick up the small table, ask your friends to examine it, and then place it upon the floor allowing one of its legs to fall within the loop of the thread; step backward and command the table to move. As soon as you have tautened the thread the table will naturally go where it is pulled, and the audience will believe that you have some inexplicable means of forcing obedience.

**YOUR CHILDREN.**

"Persons who use alcoholic stimulance, opium, or tobacco in any form, cannot keep a steady nervous system, or give a strong one to their children. All physicians know that alcohol and tobacco in their various forms rouse the passions, and in some persons of nervous temperament, who are inclined to much head trouble, they are stirred to a temporarily insane activity.

"This is equally true of men or women. I have never seen a child of a moderate drinker who had quiet, steady nerves, and I can to day point to some whose families of boys and girls, who show every shade of departure from good nervous balance—intense excitability, recklessness or dullness, idocy and fixed drunkenness appearing in their different members from such causes."—Build Will!

**What Causes Deafness.**

The Principal Cause is Curable but Generally Overlooked.

Many things may cause deafness, and very often it is difficult to trace a cause. Some people inherit deafness. Acute dis-



eases like scarlet fever sometimes cause deafness. But by far the most common cause of loss of hearing is catarrh of the head and throat.

A prominent specialist of ear troubles gives as his opinion that nine out of ten cases of deafness is traced to throat trouble; this is probably overstated, but it is certainly true that more than half of all cases of poor hearing were caused by catarrh.

The catarrh secretion in the nose and throat finds its way into the Eustachian tube and by clogging it up very soon affects the hearing, and the hardening of the secretion makes the loss of hearing permanent, unless the catarrh which caused the trouble is cured.

Those who are hard of hearing may think this a little far fetched, but any one at all observant must have noticed how a hard cold in the head will affect the hearing and that catarrh if long neglected will certainly impair the sense of hearing and ultimately cause deafness.

If the nose and throat are kept clear and free from the unhealthy secretions of catarrh, the hearing will at once greatly improve and anyone suffering from deafness and catarrh can satisfy themselves on this point by using a fifty cent box of Stuart's Catarrh Tablets, a new catarrh cure, which in the past year has won the approval of thousands of catarrh sufferers, as well as physicians, because it is in convenient form to use, contains no cocaine or opiate and is as safe and pleasant for children as for their elders.

Stuart's Catarrh Tablets is a wholesome combination of Blood root, Gualacal, Eucalypt and similar antiseptics and they cure catarrh and catarrhal deafness by action upon the blood and mucus membrane of the nose and throat.

As one physician aptly expresses it: "You do not have to draw upon the imagination to discover whether you are getting benefit from Stuart's Catarrh Tablets; improvement and relief are apparent from the first tablet taken."

All druggists sell and recommend them. They cost but fifty cents for full sized package and any catarrh sufferer who has wasted time and money on sprays, salves and powders, will appreciate to the full the merit of Stuart's Catarrh Tablets.

One of the millions  
Mrs. Rev. J. H. D.  
Beautiful  
I find that PEARL-  
INE is the best soap  
I soak my clothes  
over night, and rub  
them out next morn-  
ing with little labor,  
and my clothes are  
beautiful and white.

**MILBURN'S  
HEART  
AND  
NERVE PILLS  
FOR  
WEAK  
PEOPLE**

They regulate the action of the heart and invigorate the nerves. They build up the run down system as no other remedy will do.

They cure  
Nervousness, Sleeplessness, Brain  
Fog, Palpitation of the Heart, After  
Effects of La Grippe, Faint or Dizzy  
Spells, Anemia, General Debility  
and all troubles caused by the sys-  
tem being run down.

They have cured others.  
They will cure you.

50c. per box or 3 for \$1.25. All Dealers or  
The T. Milburn Co., Limited, Toronto, Ont.

**COWAN'S  
PERFECTION  
Cocoa.**

It makes children healthy and strong.

**Society  
Visiting Cards  
For  
25c.**

**We will send**

To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 25c. and 3c. for postage.

These are the very best cards and are never sold under 50 to 75c. by other firms.

**PATERSON & CO.,**  
107 Germain Street,  
St. John, N. B.

Wedding Invitations, Announcements, etc., a specialty.

**Holy Land and Mediterranean Cruise.**

A SELECT PARTY OF CANADIANS WILL SAIL FROM NEW YORK, FEBRUARY 7, 1913, (under management F. C. Clark of N. Y., London and Paris) by the specially chartered "KAISERIN MARIA THERESIA" for a cruise of the MEDITERRANEAN, BOYNT, TIBET NILE AND HOLY LAND. Cost of 60 days tour—dresses throughout, \$20.00 and up, according to location of berth, including all necessary travelling expenses. Tickets good to return until December 31—\$10.00 secures berth at once. References required. CRUISE TO WINE INDIES, MARTINIQUE, St. VINCENT, ETC. JANUARY 15—FEBRUARY 4, 1913, \$175.00 and up CRUISE TO NORWAY, SWEDEN AND RUSSIA, JULY 2—AUGUST 12, 1913, \$200.00 and up. Write for circulars.

A. M. CROW  
Turco, Nova Scotia

**INDIGESTION  
CONQUERED BY K.D.C.**

IT RESTORES THE STOMACH TO HEALTHY ACTION AND TONES WHOLE SYSTEM.



**Every housewife**

takes as much interest in her clothes closet as in her parlor or dining-room.

It is only when its contents are dainty and white that she is satisfied.

She knows this snowness can only be secured by means of a pure soap.

She knows the greatest satisfaction comes from using **SURPRISE SOAP.**

She is always pleased to display her linen and muslin to her woman callers, because they will stand the most critical inspection.

Taking all in all, she is perfectly satisfied with the results of Surprise Soap.

St. Croix Soap Mfg. Co.  
ST. STEPHEN, N. B.

Please note that the "Messenger and Visitor" will be sent to new subscribers from this date to January 1, 1904, for one dollar and fifty cents paid in advance.

**News Summary.**

During October 6,511 settlers arrived in Winnipeg, of whom 4,081 were United States citizens.

The government has promised to consider the request for an additional grant for the University.

T. B. Flint, M. P. for Yarmouth, has been appointed clerk of the house in succession to the late Sir John Bourinot.

Steamship Lake Ontario is bringing out the first lot of British reservists, who are seeking homes and suitable employment in Canada. They are coming out under the auspices of Sir Alfred Jones.

The London Express asserts that the principal object of Colonial Secretary Chamberlain's visit to South Africa is to make arrangements for the British government to take over Rhodesia.

A special from Rome says it is semi-officially stated that Monsignor Bruchesi, Archbishop of Montreal, is to be created a cardinal. He will fill the place in the College of Cardinals vacated by the death of Cardinal Taschian.

The election of Alex. McKay, liberal, member of the Ontario legislature for North Grey, was declared void by Justice McMahon and MacLellan, sitting in the election court. This reduces the government's majority to two.

The passenger agents of the terminal lines associations says a Denver despatch, have voted unanimously for the adoption of a law requiring all invalid passengers to have certificates from physicians stating what kind of disease they have before boarding trains.

Senator Depew was a guest of the Springfield, Mass., board of trade at Cooley's Hotel Thursday. He advocated some scale of reciprocity with Canada, immediate action in the Cuban proposition and the stimulation of commercial relations with the South and Central American republics and with Mexico.

Henry Harrington was struck and killed at Tracadie, N. S. on Thursday evening by the west bound Sydney Flyer. He was 73 years of age and leaves a widow and family. He was a brother of D. W. Harrington, collector of customs at Halifax.

Patrick Carlin, a Canadian Pacific Railroad conductor, was arrested in Montreal on Thursday on a warrant charging him with conspiracy. In the Johnson case testimony was given by another conductor that it was Carlin who supplied him with information that travelling auditors were to make an audit of his train.

Virginia Gobeille was bound over for trial at Montreal on the charge of manslaughter. Miss Gobeille is proprietress of a sanitarium. Two of her patients died, and the coroner's jury found that they had perished from starvation. The method of treatment consisted almost entirely of the administration of liquid food.

The disastrous fire which broke out in St Pierre (Miq.) on Nov. 1 is believed to have been the work of the local colony of anarchists. It was known that the Cathedral was set on fire by incendiaries and last Sunday night an attempt was made to blow up the powder magazine which contains the entire stock of explosives for the islets.

Mr. Chamberlain, in the House of Commons, denied that the Bond-Hay convention prohibited Newfoundland from according preferential duties to the mother country and her colonies, but admitted that if such preferences were made it would also, by the terms of the convention, apply to the chief imports from the United States.

In a report from Trade Commissioner Larke, in Australia, it is stated that enquiries are being made as to Canada as a country for settlers. A very desirable class of young men were applying to him for information. Mr. Larke regrets that no advantage was taken in Canada of sending wheat to Australia. The United States men did so.

Steamer Prince Rupert, which left Digby at 3.15 p. m. on Wednesday, did not get in until 9.30 p. m. She twice broke her steering gear and while the rudder chains were useless, drifted down towards Musquash. The vessel, however, was never out of control, and when the repairs were completed made her way rapidly to this port.

**The Great-West Life Assurance Co.**

Head Office  
Winnipeg, Man.

Branch Office for Maritime Provinces

Bayard Building  
St. John, N. B.

This Company has an opening for 2 (two) Special travelling agents. Desirable contracts will be made with the right parties.

Apply by letter naming references and experience to

**ALBERT J. RALSTON,**  
Manager.

**Where Did He Go?**

A young man travelled over 263 miles; paid his own travelling expenses; obtained information from several schools; inspected one; refused free tuition and other enticing inducements; "Because," said he, "I can afford time for only one course of business training, and that must be the best obtainable."

He is now studying at the  
**MARITIME BUSINESS COLLEGE,**  
Halifax, N. S.  
**KAULBACH & SCHURMAN,**  
Chartered Accountants  
Denominational Funds, N. B.

Queens Co Q M F M, \$12; Leaveritt Hatabrook, (H M, \$3; F M, \$3; N W M, \$2; Grande Ligne, \$2); \$10; Chas Sterling, H M, \$1; Main street church, (H M \$4; F M, \$4; N W M, \$32.19; Grande Ligne, \$4); \$44.19; Hillsboro 2nd church, Q M, H and F M, \$6.10; Hopewell church, (D W, \$31.12; H and F M, \$24.21); \$55.33; Fredericton church, D W, \$67.25; Harvey, 1st, H P Smith, M R & A, \$75; A W Nobles, support of Mr G, \$5; St Andrews 2nd, D W, \$3.25; Mrs I Whit Colpitta, F M, \$2; Germaln st church, D W, \$45.37; St Martins 1st church, H M, \$12.25; (New Maryland, H M \$1.21; Canterbury 1st, H M, \$1.38; Woodstock, lower, 59 cts; Springfield 1st, \$7.91; Springfield 2nd, \$3.39; Mrs H Kierstead, \$1; (Kara, Bulah, \$1; M G Jenkins, \$1); \$2; St Stephen church, \$10; Springfield, 3rd 24cts; Cloverdale, 80cts; Hodgdon & Richmond \$1.39; South Richmond, (McK Cor) \$3.61; H T and Mrs Bally \$2; Cardigan and Woodlawn, \$6.12; Nath Borne, \$2; Albert Stickle's, \$1; K-S-wick, (Burt's Corner), 93cts; Florenceville East, \$1.78; Florenceville West, \$1.00; Bristol, \$1.16; New Jerusalem, \$5.58; H A and Mrs Brown, \$3; Joseph Mores, 50cts; A H H, \$4.19; H M, \$62.78. Total \$327.27; Before reported, \$313.34. Total to Nov. 4, \$640.61.  
J W MANNING,  
Treasurer, N. B.

**CANCER OF THE EYE**

I am pleased to recommend Dr. Rinehart's cancer cure. I advise any one suffering from cancer to give Dr. Rinehart a trial, as I had a cancer under my left eye for six years. I consulted several physicians they advising me not to bother it. Seeing Dr. Rinehart's advertisement for cancer cure, I determined to give him a trial. I wrote at once giving the doctor full instructions, he sending me treatment and in seven days from the time I applied the medicine, the cancer came out, and in three weeks' time it was healed sound and well. This has been a God send to me. I advise any sufferer from cancer to give Dr. Rinehart a trial.

Persons afflicted can have a book on Cancer and a Trial Treatment sent them with full directions, free of cost, postage prepaid, by sending a full description of their case to, DR RINEHART, Box 20 Kokomo, Ind.

**A Great Scheme for Harbor Improvement.**

During the past week Mr James Osborne, Superintendent of the Canadian Pacific Railway has proposed a plan for greatly enlarging the capacity and accommodations of St. John harbor. As described by the *Telegraph* the plan which Mr. Osborne is said to have under serious consideration is as follows:

It is to build from the Carleton shore in the vicinity of Port Dufferin to the northern end of Partridge Island a gigantic dyke rising eight or ten feet above high water. From Red Head bank to the same part of Partridge Island would be built another dyke connecting with the first.

These dykes or breakwaters would be built of filled masonry and of great strength. Their principal idea would be to hold the water so as to minimize the rise and fall of tide. With the dykes in use there would be but a rise and fall of six feet instead of from 22 to 28 as at present. The dyke running from Partridge Island to Red Head shore would have a lock such as those used in canals and through this lock vessels would enter and sail. A sluiceway of a depth of six feet would be located near the Red Head, and it would be for the purpose of carrying away refuse and providing enough rise and fall to make the freezing of the harbor impossible.

Warehouses would be constructed on the part of the dykes and berths for any number of ships could be easily provided. The Canadian Pacific would run their rails out over the dykes and the I. C. R. might be expected to lay tracks around the Courtenay Bay shore to Red Head and thence out on the dykes. As can be at once seen the changes which would follow the adoption of such a plan would be enormous. There would be no reversible falls, for the St. John Harbor would be at high water all the time. Courtenay Bay would have a depth of from 16 to 18 feet and could accommodate great quantities of shipping.

One great feature of the new scheme is that it would render further Harbor dredging unnecessary and thus it would be responsible for a large saving.

When seen last night Mr Osborne spoke enthusiastically of the idea. Of course all depends on the development of the business and, but Mr Osborne is of opinion that eventually it will assume such proportions as to make some such plan necessary.

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

**The Doctor's ORDERS:**

**Fresh Air Good Food**



Trade-mark

For all those threatened with **Consumption.**

**BURDOCK**

Blood Bitters has the most natural action on the stomach, liver, bowels and blood of any medicine known, hence its effects are prompt and lasting. It cures, without fail, all such diseases as Dyspepsia, Constipation, Biliousness, Bad

**BLOOD**

Sick Headache, Boils, Pimples, Tumors, Scrofula, Kidney Complaint, Jaundice, Coated Tongue, Loss of Appetite and General Debility. The fact that it is guaranteed to cure if used according to directions warrants any sufferer in giving a fair trial to Burdock Blood

**BITTERS.**

THERE IS NOTHING LIKE **K.D.C.** FOR NERVOUS DYSPEPSIA HEADACHE, DEPRESSION OF SPIRIT, ETC. FREE SAMPLES K.D.C. AND PILLS. Write for them. K.D.C. CO. Ltd, Boston, U.S., and New Glasgow, Can.

**Red Rose Tea IS GOOD TEA.**