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Reason and Instinct.

Mr. John Burroughs does not accept the view held by some naturalists that there is no difference between a man's reason and a beaver's reason. In support of this view it is said that when a man builds a dam he first looks the ground over and after due deliberation decides upon his plan, and a beaver, it is averred, does the same. Mr. Burroughs points out that there is, however, an obvious difference. Beavers, under the same conditions, build the same kind of dams and lodges, and all the beavers do the same. Instinct is uniform in its working; it runs in a groove. But reason varies endlessly and makes endless mistakes. Men build all kinds of dams and in all kinds of places, with all kinds of material, and for all kinds of uses. They exercise individual judgment, they invent new ways and seek new ends, and, of course, often fail. . . . A lower animal's intelligence, I say, compared with man's, is blind. It does not grasp the subject perceived, as ours does. When instinct perceives an object, it reacts to it, or not, just as the object is, or is not, related to its needs of one kind or another. In many ways an animal is like a child. What comes first in the child is simple perception and memory and association of memories, and this makes up the main sum of an animal's intelligence. The child goes on developing till it reaches the power of reflection and of generalization—a stage of mentality that the animal never attains to. All animal life is specialized; each animal is an expert in his own line of work—the work of its tribe. Beavers do the work of beavers; they cut down trees and build dams and all beavers do it alike and with the same degree of untaught skill. This is instinct, or unthinking nature. Of a hot day a dog will often dig down to fresh earth to get cooler soil to lie on. Or he will go and lie in the creek. All dogs do these things. Now, if the dog were seen to carry stones and suds to dam up the creek to make a deeper pool to lie in, then he would in a measure be imitating the beavers, and this, in the dog, could fairly be called an act of reason, though it is not such in the beaver, for in him it is an instinctive act. All animals of a given species are wise in their own way, but not in the way of another species. The robin could not build the oriole's nest, nor the oriole build the robin's nor the swallow's. The cunning of the fox is not the cunning of the coon.

Cost of Living in Germany.

Germany is no longer the paradise of American and English families with incomes just large enough to starve on genteely at home, says the New York 'Sun.' Ten years have brought great changes in the standards of life in Germany, not only in Berlin but in the smaller cities. Roughly speaking, the cost of living has increased by a third to a half. In the matter of rent and servants' wages, Berlin is still better than New York. Comparatively few families in Berlin boast the luxury of an entire house—even fewer, perhaps, than in New York. The rest live in wohnungen, or flats, like their American counterparts. The yearly rent for an apartment of four rooms in a desirable locality in Berlin varies from \$375 to \$400. Ten years ago the prices in Berlin were a fourth less. There are complaints in Germany of the degeneration of domestic servants, but at least a fair knowledge of cookery is a general possession, and in the second place, strict oversight on the part of the police prevents absolute disregard of the sacredness of contracts. The minimum monthly service is \$5. Even this is an increase of at least \$2 within the last ten years. Turning to the cost of foodstuffs, the outlook is less encouraging. Almost without exception, articles of daily consumption have increased in price from a third to a half in ten years. As an example, mutton, which previously cost 12½ cents a pound, now costs 25 cents. Butter has risen from 20 to 33 cents a pound, and eggs from 15 to 22 cents a dozen. This increase has been partly the result of deliberate legislative effort to improve the condition of the peasantry by the imposition of protective duties on the products of the soil.

The Canadian manufacturer is not diffident about presenting his views before the Tariff Commission, nor is he apt to be unduly modest in indicating his idea of the amount of protection which

should be given to the particular line of industry in which he is personally interested. The manufacturer is inclined to think that the tariff should be so arranged as to be prohibitive, or practically so, in respect to the products of his particular industry. "Such a tariff as they have in the United States" is his ideal. But when he is asked if he would like to have such a tariff applied generally in Canada he hesitates, and when he is asked if he thinks the people of Canada in general want that kind of a tariff he finds it still more difficult to take an affirmative position. For instance, a representative of an extensive stove manufacturing concern in Ontario, who appeared before the Tariff Commission during its sitting in Winnipeg, complained that the business in the cheaper lines of stoves was going to American makers. The western business was in a bad condition altogether, so far as Canadian manufacturers were concerned. When asked by a member of the Commission how many stoves were sold in Canada, he replied that the value would probably be \$5,000,000 or \$6,000,000 a year. Then Mr. Fielding showed that the importation of stoves amounted to about \$359,000 a year, and remarked that the figures did not indicate that the competition was very keen. Another stove man said, "Stoves pay 40 per cent. in the United States; we should have a higher tariff." "You want us to copy the American tariff then?" added Mr. Fielding. "No," was the reply, "I do not understand it so." "You would not be so selfish," said the Minister of Finance, "as to want it only for stoves. Do you think the Province of Manitoba wants the American tariff adopted as a whole?" The representative of the stove industry did not think so.

Mr. John Burns, a member of the British Parliament and famous as a leader and representative of the laboring men, is at present in Canada on a visit. Mr. Burns is said not to enjoy being interviewed, but he cannot altogether escape the ubiquitous newspaper man, and accordingly a part of his doings and sayings are being chronicled by the daily press. Mr. Burns is described as of middle height, broad-shouldered, pleasant in expression and easy in gait and with a pair of brown eyes which are wonderfully clear, deep and expressive of the force which has raised their owner to the position of leadership which he occupies today. He is in his forty-seventh year and his hair is turning grey. Mr. Burns has expressed his appreciation of Canada and its people. In the course of an after dinner speech in Toronto he said that in Canada he had found a solidity and stolidity, which was an essential characteristic of the British people, upon which he hoped they were erecting a superstructure containing not too much of smartness, not too much of superfluity and not too much of advertising. Good goods, he said, come to be recognized without undue advertising. The great produce of a country was great men, good women and healthy children, whose work was not altogether the making of money, but first a contribution to the happiness and glory of mankind. He advised Canadians to strive for honor in commerce, industry in labor and incorruptibility in public life. By attaining these ideals only would they reach the high place which nature intended for them. Mr. Burns does not accept the political doctrines of Mr. Joseph Chamberlain, nor anticipate his success as a leader. "Joe's busted," he declared with great animation to a Toronto reporter, "absolutely snowed under. Sir Gilbert Parker may talk as he likes, but even he admits defeat. There is nothing left of Chamberlain at all."

The Earthquake in Calabria.

The destruction of property and loss of life caused by the earthquake in Calabria were much greater than was at first indicated by the despatches. Later accounts estimate the number of killed and wounded at three thousand, and it is said the earthquake compares in extent with that of 1783. The town of Monte Leone was almost completely destroyed. All the members of one family of eleven persons were killed. Martirano is reported to be entirely in ruins, and it is estimated that out of a population of twenty-eight hundred there were two thousand killed or injured. Trains from Calabria have been much

delayed owing to the fact that the track in places has been seriously injured by the earthquake and several stations have fallen in. That of Parghella is completely demolished. In a village near Parghella three hundred persons were entombed in the ruins. From Stromboli all the inhabitants have escaped to the island of Eolie, one of the Lipari group. The light house of Stromboli Island has fallen and many homes there are damaged. Vesuvius has been in active eruption and the flow of lava has increased. Professors of the Specula Romana say, however, that the volcanic eruptions of Vesuvius and Stromboli are quite distinct from the earthquake and have no relation to it. But certainly if the two are quite independent the coincidence is remarkable.

Tokio Grows Calmer.

Following the riotous demonstrations at Tokio voicing the popular dissatisfaction with the terms of the peace treaty, calm has been in a measure restored. The Premier invited the leading members of both Houses of the Diet to luncheon and made a statement concerning the terms of peace. Subsequently he summoned the editors of the papers and made a similar statement. Then he asked them to refrain from the publication of matter likely to lead to the subversion of the public peace, at the same time disowning any desire to check free expression of political views, which, the Premier said, the Government welcomed. This action is said to have produced a good effect, though the opponents of the treaty still murmur and call upon the Government to offer a clear explanation of the reasons for the concessions to Russia. Marshal Yamagata in an interview says that all the older statesmen of the cabinet and the ministers were unanimous in their approval of peace, since no better terms could have been obtained except by a continuation of the war, and in that case the cost of life and treasure would not have been compensated for by the results. He declares it absolutely certain that the Japanese armies could have captured Harbin. No apprehension on that score had the slightest influence on the Government's decision.

The New York Disaster.

A terrible accident occurred in New York City, on Monday of last week, when a car of the elevated railway was thrown from the track to the street below, causing the death of twelve persons and more or less serious injury to a considerable number of others. It is the first very serious accident in the history of the New York elevated which has been in operation for twenty-six years. As to the cause of the accident and the immediate responsibility for it reports differ and the facts in the case remain to be determined. Whatever the cause of it, the accident occurred a few minutes after 7 a. m. when a south-bound train of the Ninth avenue line was switched to the Sixth avenue line at the junction of Ninth avenue and 53rd street. From Harlem south to 53rd street the Ninth avenue trains and the Sixth avenue trains alternating, travel over the same track. At the junction of Ninth avenue and 53rd street, the Sixth avenue trains turn abruptly to the east, pass through 53rd street and south on Sixth avenue. The Ninth avenue trains, on the other hand, continue on nearly a direct line. A switchman stationed near the junction throws the train to the Ninth avenue or the Sixth avenue line as the route of the train is indicated by his forward light signals. The accident was the result of a train being switched on to the Sixth avenue which was moving at a speed which was all right for the straight Ninth avenue line, but which on the sharp curve over which the Sixth avenue trains had to pass could not be maintained without disaster. Whether the switchman was at fault or the train displayed the wrong signal is the principal question in connection with the responsibility for the accident. Naturally the disaster has caused much excitement in the great city and has tended to lessen the sense of security which passengers on the elevated railway had come to feel. In view of what has been shown as to the ease with which a crowded train on the elevated may be thrown from the track, it seems much more a matter for wonder that so long no serious disaster had occurred than that one has occurred now.

A Little While.

By Theodore L. Cuyler, D. D.

In our Lord's last conversation with His disciples before His betrayal and crucifixion, He said to them: "A little while and ye shall not see Me; and again a little while and ye shall see Me—because I go unto the Father." Before them was the bloody tragedy on Calvary, and forty days after that His ascension through the vernal air to heaven. They should see Him no more in earthly form. But in another while—in fifty days thereafter—He should come again by His Holy Spirit in the wondrous baptism of power at Pentecost. He was then to be glorified by the Holy Spirit in the hearts of His disciples. Jesus Christ is with His people now; for did he not promise: "Lo! I am—with you always?"

Those sweet, tender words, "a little while," have deep thoughts in them, like the still ocean at the twilight—thoughts too deep for our fathoming. They breathe some precious consolations to those whose burdens are heavy, either of care, or poverty, or sickness. If the prosperous can enjoy their prosperity only for a little while, neither shall the mourner weep much longer, or God's poor children carry much longer the pains or privations of poverty. The daily toil to earn the daily bread, the carking care to keep the barrel from running low, and the scanty "cruse" from wasting, will soon be over. Cheer up, my brother! "In a little while and ye shall see Me," says your blessed Master, "for I go to prepare a place for you." Oh, infinite sweep of the glorious transition! A few years here in a lowly dwelling whose rent it was hard to pay; and then infinite ages in the palace of the King of kings! Here a scanty table and coarse raiment soon outworn; yonder a robe of resplendent light at the marriage supper of the Lamb. Let this thought put new courage into thy soul, and fresh sunshine into thy countenance.

I sometimes go into a sick chamber where the "prisoners of Jesus Christ" are suffering with no prospect of recovery. Perhaps the eyes of some of those chronic invalids may fall upon this article. My dear friends, put under your pillow these sweet words of Jesus—"a little while." It is only for a little while that you are to serve your Master by patient submission to His holy will. That chronic chronic suffering will soon be over. That disease which no earthly physician can cure will soon be cured by your Divine Physician, who by the touch of His messenger will cure you in an instant into the perfect health of heaven! You will exchange this weary bed of pain for that crystal air in which none shall say, "I am sick;" neither shall there be any more pain.

Not only to the sick and to the poverty-stricken child of God do these tender words of our Redeemer bring solace. Let these words, "a little while," bring a healing balm to hearts that are smarting under unkindness, or wounded by neglect, or pining under privations, or bleeding under sharp bereavements. I offer them as a sedative to sorrows and a solace under sharp afflictions. "A little while and ye shall see Me;" and the sight of Him shall in an instant wipe out all the memories of the darkest hours through which you made your way into the everlasting rest.

"A few more struggles here,
A few more conflicts o'er;
A little while of toils and tears,
And we shall weep no more."

These words of the Master are also a trumpet call to duty. In a little while my post in the pulpit shall be empty; what manner of minister ought I to be in fidelity to, dying souls? Sabbath school teacher, in a little while you shall meet the young immortals in your class for the last time! Are you winning them to Christ? The time is short. Whatever your hands find to do for the Master, do it! Do it, Aquila and Priscilla in the Sunday school! Do it, Lydia in the home! Do it, Dorcas with thy needle, and Mary in the room of sickness and sorrow! Do it, Tertius with thy pen, and Apollos with thy tongue! Do it, praying Hannah with thy children, and make for them the "little coat" of Christian character which they shall wear when you have gone home to a mother's heavenly reward!

Only think, too, how much may be achieved in a little while. The atonement for a world of perishing sinners was accomplished between the sixth hour and the ninth hour on darkened Calvary. That flash of divine electricity from the Holy Spirit which struck Saul of Tarsus to the ground was the work of an instant, but the great electric burner of the converted Paul has blazed over all the world for centuries. A half hour's faithful preaching of Jesus by an itinerant Methodist exhorter at Colchester brought the boy Spurgeon to a decision, and launched the mightiest ministry of modern times. Lady Henry Somerset tells us that a few minutes of solemn reflection in her garden decided her to exchange a life of fashionable frivolity for a life of consecrated philanthropy. Why cite any more cases, when every Christian can testify that the best decisions and deeds of his or her life turned on the pivot of a few minutes? In the United States Mint they coin eagles out of the sweepings of gold dust from the floor. **Brethren, we ought to be masters of our minutes!**

on a dying bed they are so precious, why not in the fuller days of our healthful energies? Said General Mitchell, the great astronomer, to an officer who apologized for being only a few minutes behind time: "Sir, I have been in the habit of calculating the tenth part of a second!"

Our whole eternity will hinge on the "little while" of probation here. Only an inch of time to choose between an eternity of glory or the endless woes of hell! And as a convert exclaimed in a prayer meeting, "It was only a moment's work with me when I was in earnest." May God help us to be faithful only for a little while; and then comes the unfading crown.

"A little while for patient vigil keeping,
To face the stern—to wrestle with the strong,
A little while to sow the seed with weeping,
Then bind the sheaves and sing the harvest song.

"A little while to keep the oil from failing,
A little while faith's flickering lamp to trim,
And then, the Bridegroom's coming footsteps hailing
We'll haste to meet him with the bridal hymn."

The S. Indian M. A. Conference.

The S. I. M. A. met in Conference at the American Church Kodaivanal, May 24-27. The weather was suitable, the program interesting and many availed themselves of the opportunity of hearing the practical questions discussed. Dr. J. H. Wyckoff in a brief comprehensive manner brought before the meeting the history of the Arcot Mission. Dr. W. I. Chamberlain presented in the form of a statistical table a review of South India Missions. An extract of this table is given below. This report was encouraging showing increase in nearly every department of mission work where increase denotes success.

Mr. G. S. Eddy presented a paper on "The Spiritual Tone of the Native Christian community, What it is and how shall it be improved." He recognized that great good had been done and great progress made but there remained much to be corrected. In his diagnosis of the case he spoke of four lacks, viz., Lack of conviction of sin and Christian conscience. Lack of conversion among Christians and Mission agents, applies chiefly to pedo Baptist Missions. Lack of consecration. Lack of earnestness in service.

These lacks are bad enough, but when he came to speak of the positive sins of dishonesty, divisions, impurity and worldliness among the Christians he clearly showed the need of the four remedies he proposed.

First. The monthly meeting must be made a spiritual force in the lives of the people so that they would go back with new vigor to their work.

Second. Evangelistic meetings must be held among the Christians so that they may have a chance to hear the Gospel and to accept it if not already converted.

Third. Conventions for the deepening of spiritual life must be held among workers.

Fourth. Christians must be provided with proper literature. A new advance has been made in literature so that beginning with June a new pamphlet will be issued monthly in Tamil and Telugu for the use of Christians. Many participated in the discussion that followed this paper.

Under the topic "Shall the use of Western music and of Western forms of sacred poetry be encouraged in the services of our mission churches," the papers by Rev. J. A. Sharrock and Rev. H. Harms with the remarks of those who took part in the discussion made it plain that this subject of music is one of vital interest and that it has been recognized as a problem by many and grappled with with varying success. A strong plea was made for simplicity of language in hymns so that a congregation may understand what they are singing and be profited.

"The Present Criticism of Foreign Missions in the Home Lands, Its character and how it shall be answered" was presented in a pleasing and profitable way by Rev. C. S. Vaughan and Rev. G. E. Phillips. It was shown that the strongest form of opposition in the homeland is indifference and that opposition and indifference in nearly every form is best overcome by a more intimate knowledge of facts.

Missionaries were warned not to make their reports more encouraging than the facts warrant but to seek to give a correct view of their work as a whole.

The public Missionary meeting of May 27 was a splendid success in every way. Every seat was taken and some eager to hear were turned away. The music alone was a marked feature of the meeting. Rev. A. Smith in discussing Mission Primary Educational Work advocated night schools as supplementary to the day schools in order to keep the children for a sufficiently long time under the influence of Christians as to permanently impress them for good. Such schools were proving of great value as an evangelizing agency in his work. Rev. E. F. Ardell in his subject "The Missionary Outlook in the Far East" showed that although Japan was professedly heathen she had assimilated the best of the Western civilization which could not be separated from Christianity. Professedly Buddhist yet without a student who believes in Buddhism Japan possessing an ancient religion which no longer fits into their present social and political conditions offers a splendid

opportunity for advance along missionary lines. China is awake and is receiving the new civilization and it is imperative that she shall not receive it apart from Christianity.

Rev. A. Parker gave an encouraging account of the use and effect of the Bible in India and an optimistic prophecy of the good time coming when once more the contemplative Eastern mind instructed in the Scriptures should react again upon the more practical Western forms of religious thought and life as it did before the destruction by the Muhammadans. Sir Frederick Nicholson presided at the meeting and from his wide observation and long experience was able to speak hearty words of appreciation of the work of missions. He bore strong testimony to the unity and solidarity of the church in India although working under different denominational names. He claimed that any pessimistic view is not in conformity with the faith we hold. Great things have been done in India, and the awakening of India to a sense of its own shortcomings and its need of spiritual truth is one result of missions which gives promise of large fruitfulness in days to come. However much had been accomplished he desired to emphasize the urgency of the present need. The church at home needs to redouble its efforts. One of the most crucial tests that has ever come to Christianity is India with its difficulties. India is one of the most crucial tests that has ever come to the faith of the Church.

I would that all missionaries and hosts of others might have heard the earnest, sympathetic, encouraging words with which this distinguished layman held the attention of his audience.

In the afternoon the Missionary ladies were "At Home" at High Clerc for all their Kodaikanal friends. It proved to be a very enjoyable occasion a fitting close to the meetings of the Association.

Accepting Family Responsibilities.

Charles Frederick Goss.

Every imbursement with power or endowment with grace involves some sort of responsibility. That is to say, having been given the gift, we must be answerable for its use.

But the most distinctive gift of life is sex. And yet everywhere in human society we see people trying to enjoy its prerogatives without performing its duties.

Let us bring the people of the average American community into court to answer this charge.

Young men, how many of you are trying to filch the pleasures of manhood while you shirk the duties of the married state? Husbands and wives, how many of you are quaffing the pleasures of matrimony while refusing to bear the burdens of parenthood?

Parents, how many of you are immersing yourselves in business and pleasure while repudiating responsibility for the moral and spiritual education of your offspring, or at best putting it off on the shoulders of employees? How many of you are trying to crawl out from under the responsibility of caring for poor or helpless relatives, of sharing your homes with father-in-law and mothers-in-law and bachelor uncles and spinster aunts?

I wonder if I can feather a few shafts, draw my bow at a venture, and hit one of these skulkers on the great battlefield of life.

In the first place, a responsibility avoided is not a responsibility evaded; for our neglected duties "keep." Nature puts them in cold storage. We slink away from them, as Jonah did when he fled to Joppa to take ship for Tarshish. But that undone duty came "cross lots" to the very spot where the great fish cast him on the shore and once more insisted on its performance. Who has not thus met avoided duties, even after many years? Who does not know that they have a way of turning up again in unexpected places?

But more than this. Our duties present themselves in a twofold aspect; at first, as opportunities for usefulness, and second as avengers of their neglect. Now it is comparatively easy to avoid the task presented in the opportunity, but the trouble is to evade the opportunity when it has been transformed into the avenger. The sea which engulfed the recreant Jonah was his "duty" become his "punishment."

Not! You have not done with marriage when you have refused to enter into it. Neither have you done with the children to whom you refused to give birth, nor with the dependent and helpless relatives whom you refused to support. Hidden behind some mask in which you may never recognize them, these metamorphosed duties lie in wait along the pathway of your life, all ready to mete out the punishment of your sin. Nature is organized upon the principle of retributive justice. Her laws are automatic. To every transgression its own punishment is attached. To multitudes of people now feeling the coils of destiny folding around them like a great anaconda it has to be said: "These coils are the duties that you avoided, but could not evade. They vanished as opportunities, but have returned to you as judges and executioners."

"Husband, Wife and Home," Charles Frederick Goss.—Toronto: William Briggs.

In the second weights which obligations and demands which are to give up our income is hard to bear discipline them and them. It is hard some dependent: our household grandfather. In and pictures some miserable, from the consec But the beauty accepted change avoided do. The terward as w presses us dow grow buoyant of our carrying Years pass formation taken by the weary and to wait; f strength and performance of the make the k ik Have you ev baby? Is there is really carry task, the respo inspiration for as care-freeness the atmosphere The solemn many truths into our mem "Every duty we should hav "To run out way of danger "The slighte sometimes lea "He who is threed in the tern, when, pe "Duty frown when you fol "As birds, t the soul wa "The every drudgery are clock of time and its hand cease to han longer swing stands still." Nothing, th as to try to are inevitabl are divinely cessary for u nobly. It is men to marr an asylum f circle; to fo sary; to die Can anyth to perform live, to labo a home, to

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Christians sions are fo en at home churches wh sions, while but little. at home," orders of o etc. This God's mands bring to us a lac Once devo the salvatio itself in se continuous spiritual co or at leas and in all immense co When it is any purpo used. Does practical co to do the she will fin val energie The key- twenty-five ton, might world's sa

In the second place, responsibilities accepted are weights which turn into wings. Undoubtedly the obligations and duties of the married life are burdens which are often grievous to be borne. It is hard to give up our bachelor or our spinster ways and divide our income and our luxuries with another. It is hard to bear children and to rear them, to discipline them and chasten them and agonize over them. It is hard to give up our spare bedroom to some dependent old uncle, or to have the peace of our household disturbed by some querulous old grandfather. It is hard to have to go without books and pictures and automobiles in order to shield some miserable, extravagant and ungrateful relative from the consequence of his own wrongdoing.

But the beauty of it is that responsibilities accepted change their forms, just as responsibilities avoided do. They appear at first as weights and afterward as wings. The disagreeable burden that presses us down beneath its load at last begins to grow buoyant and lifts us up. It carries us instead of our carrying it.

Years pass sometimes before this beneficent transformation takes place. We seem likely to be crushed by the weary load. But we have only to be patient and to wait; for the time will surely come when the strength and grace developed by the faithful performance of these tasks will become so great as to make the task itself seem light.

Have you ever observed a mother carrying a sick baby? Is there not a true sense in which the baby is really carrying her? It is the burden, the care, the task, the responsibility of life that alone can furnish inspiration for living. Nothing crushes us so quickly as carelessness. We can support the whole weight of the atmosphere, but not the emptiness of a vacuum.

The solemn experience of the ages has taught us many truths about duty which we ought to burn into our memories with a branding-iron.

"Every duty we omit obscures some truth we should have known."

"To run out of the path of duty is to run into the way of danger."

"The slightest deviation from a known duty will sometimes lead us to the abyss."

"He who is false to the present duty breaks a thread in the loom and will find a flaw in the pattern, when, perhaps, it will be too late to repair it."

"Duty frowns on you when you flee from her, but when you follow her she smiles."

"As birds were made to fly and rivers to run, so the soul was made to follow duty."

"The everyday cares and duties which men call drudgery are the weights and counterpoises of the clock of time, giving its pendulum a true vibration and its hands a regular motion. And when they cease to hang upon its wheels, the pendulum no longer swings, the hands no longer work, the clock stands still."

Nothing, then, can be so pitiful, futile, and tragic as to try to avoid the responsibilities of sex. They are inevitable; they are imposed by heaven and they are divinely arranged for our highest good. It is necessary for us to accept them and to discharge them nobly. It is the solemn obligation of men and women to marry, to rear children, to make their home an asylum for the helpless members of their family circle; to toil, to economize, to sacrifice and, if necessary, to die for others.

Can anything be more irrational than to be afraid to perform the functions of nature—to be afraid to live, to labor, to marry, to bear children, to found a home, to suffer, to die?

The Philosophy of Missions.

By Dimock Archibald.

Christians who are not devoted to Foreign Missions are fond of saying: "We have plenty of heathen at home." But what if it is true, that those in the churches who are the chief workers for Foreign Missions, are also the chief supporters of Home Missions, while uniformly those who make this plea do but little. Will the plea "We have plenty of heathen at home," excuse them from obeying the marching orders of our General? "Go ye into all the world," etc.

'Tis God's law that obedience to any of his commands brings us blessing; while disobedience insures to us a lack of blessing—which is His curse.

Once develop in our churches a sanctified zeal for the salvation of the heathen world, which will show itself in self sacrifice and in systematic, large and continuous giving to that end, and you have a spiritual condition that ensures a continual revival, or at least a continuous growth in home churches and in all home interests. It is like developing at immense cost a great water power, or water supply. When it is once developed it is a mighty force for any purpose that the owners may desire it to be used. Does not our own reason teach us, that if the practical sympathies of the church can be awakened to do the larger work of saving two million heathen, she will find a pleasant outlet for her surplus spiritual energies in attending to home interests?

The key-note of Dr. A. J. Gordon's preaching for twenty-five years at Clarendon Street Church, Boston, might be said to be—"The great hope of the world's salvation is in Christ's second coming in

Person; but, according to His word, He cannot come until the gospel has been preached to all nations for a witness," therefore let us hasten to send the gospel to the heathen. Under the inspiration of this teaching his church is now regarded as the banner church in America, if not in the world, for the support of Foreign Missions. On one occasion shortly before the Dr.'s death in an emergency of A. B. M. Union a special collection was called for, after one week's notice, over \$3,000 was laid upon the plates. Some would suggest that such a collection was possible because of so many rich men in the membership, but we have been assured by those who knew, that the giving was quite general among the membership of the church. But what about this church's Home Mission record? Is there any church in America with a better record? The different Missions in the slum districts of the city that are conducted by the members of this church are a marvel to all visitors to the city who seek them out. The Power of Christ ever present to save the fallen ones, is a striking feature. Then there is a distinct Mission to the Hebrews. The Chinese school and Mission is very successful. Already over thirty of the Chinese are members of the church. Last but not least, is the Gordon Training School with its over sixty students.

Now in closing this talk to you—my anxious or critical reader, whether you are associated with a strong, wealthy church, or with a weak Mission church, Christ has the same recipe for success for both, viz: "Go ye into all the world," etc., spend time, money and energy in educating yourself into a general knowledge of the mission field of the world. Let your daily prayer be that you may be brought more into sympathy with Christ in his wondrous plans of saving men in every nation, kindred and tongue, and prove to yourself what it is to grow in grace—the knowledge of our Lord and Saviour Jesus Christ—and your home, Sabbath School and Church duties shall be more joyous and more successful as a result.

The Interference of Christ.

Luke 5: 4.

By Rev. John R. Davies, D. D.

The sermon is ended. The congregation is scattering. The disciples are making ready to fasten the boat and go ashore, but Christ bids them launch out into the deep, let down their nets for a draught and in such words you will find the interference of Christ. This command of Christ came to the disciples as a great surprise. They had toiled all night. They had taken nothing, and now Christ bids them undertake something which from their point of view as fishermen was simply the going upon a fool's errand. For a moment they falter, then faith comes to the rescue, and Simon says, "Nevertheless at thy word I will let down the net." How often since then has that word "nevertheless" or its equivalent been spoken in the Church! For years mission work had been maintained amongst the Telugus in Southern India with apparently very little result. After a discussion to abandon the field, it was resolved through the pleadings of one missionary, to try it a little longer. That pleading was the interference of Christ, for afterwards, thousands in that same field were led to the cross, and today that church is one of the largest and most prosperous in all the mission field. Many a minister, discouraged because after years of faithful service he has seen but little fruitage, has decided to seek another field of labor, and while the plans are being perfected, Christ has interfered, showing the fishermen, how, when, and where to let down the net; and in response to the Master's word, scores have been brought into the Church who have found in the Gospel the very power of God unto Salvation.

How many Sabbath-school teachers have become discouraged and decided to give up their class. Frequently has the pious wife become discouraged and decided to strive no longer with a Godless husband. More than once the Christian mother has become discouraged and decided to pray no longer for some wayward child, but Christ has interfered, the word "nevertheless" has been spoken, again the net has been let into the ocean, and every promise that they have ever pleaded at the throne of grace has been more than verified.

This interference of Christ, like everything that Christ does, comes down into the realm of the individual life. Here is Saul of Tarsus hastening to Damascus with letters of authority to arrest believers there, but Christ interferes with his plans and out of Saul, the persecutor, comes Paul, the apostle to the Gentiles. Here is Bunyan, according to his own testimony, living an impious and profligate life, but Christ interferes, showing him the City of Destruction in which he lived and leading him through the Slough of Despond to the Cross, where he loses his guilty burden, and where begin those blessed experiences which at last issued in the greatest religious classic that the world has ever known.

This is the biography of every child of God. There was a time in his life when he lived after the flesh, walking according to the course of this world, his affections set upon things below, every moment becoming more and more a captive of sin, but

Christ in mercy interfered, and out of that interference there came a consciousness of guilt, a vision of the cross, and the cry of the penitent, "What must I do to be saved?"

But this interference in this Scripture not only resulted in the revelation of Peter's sinfulness, "Depart from me for I am a sinful man, O Lord;" it also resulted in the revelation of Peter's usefulness, "Fear not, for thou shalt catch men." Oh, blessed interference which comes with twofold mercy showing us what we are by nature and pointing out what we may be by grace; filling us with shame because of our sinful slavery, but at the same time inspiring the soul with hope by unfolding the probabilities of holy service for God and man. Blessed interference of Christ.—Presbyterian.

The Sinless Life and the Sinless Man.

The sinlessness of the new life is one thing, the sinlessness of man into whom the new life is born, is quite another thing. Touching this matter, serious mistakes are frequently made. A class of persons interpret into the Apostle's words a meaning which contradicts him, and leads them to declare their sinlessness. They become inflated with spiritual pride, and are loud in exhortations, criticisms, and denunciations and boastfulness. Blindness to one's sins, does not blot them out, nor blind others. Some of the most ungracious and unlovely people one meets belong to this sinless class. An opposite mistake is made by another class who, conscious of their own sins, are filled with despair over themselves, because with all their sincerity, and earnest desires after holiness, they conclude they are still unregenerated. Both mistakes are in believing too much, one in believing more in his favor than he is entitled to, and the other in believing more against himself than he ought.

There is no reason for surprise or alarm if a tree which has been well grafted, and is bearing new fruit, should find some of the old fruit still growing. It must simply learn to say, this is from the old wood, not cut off, and not a failure of the engrafted life. Neither because one branch or a few branches bear "corrupt fruit" should the tree deny that that its fruit is partly something else than "good fruit." The new life begotten of God comes into the midst of the old life, plants its habits amid the old habits, but if rooted in Christ it will partake of the root and overcome the old life. The new life is a seed sown in a garden already seeded with weeds. There are tares to be found in the wheat field, but they do not prove it to be a field of tares, nor does the wheat prove that there is only wheat growing. Let us not charge up our sins to the new life and let us not credit our sins as being virtues, because there is a new life in us. The enemy lurks long in the caves and remote districts, while the citadel and the main body of Christ's army are under the dominion of the Prince of Peace. Guerrillas may keep up a warfare, long after the government has surrendered. Let me know how to recognize the sin as sin, but let me not charge it up as evidence that there is no new life in me. Let me learn to say with Paul, since "I do the things I would not, it is no longer I that do it, but sin that dwelleth in me." The sunshine of the new day battles with the clouds which are born of the earth, and of the night. They may obscure the sun for a time, but cannot blot it out. The time is coming when night and shadows will end. The new life is born amid the vices of the past, but it is guiltless of the vices. They are the children of the old night, and will die out in the new day.—Examiner.

THE SOUL'S DESIRE.

In perishable transcendent gleam,
What is the burden of thy dream,
The ruling desire, the holy fire,
That lifts thee higher ever higher.

A prisoner am I on earth,
And waiting for a higher birth;
In shifting darkness, tho I climb,
Unsatisfied I wait my time
To grasp the things that now but seem
With God to unite!
To be lost in light,

That is the burden of my dream,
The ruling desire, the holy fire
That lifts me higher ever higher.

—Arthur D. Wilnot.

Salisbury, N. B.

Some men move through life as a band of music moves down the street, flinging out pleasure on every side through the air, to every one far and near that can listen.—Henry Ward Beecher.

Great opportunities seldom present themselves, but every moment of every hour of thy conscious life is an opportunity to improve thyself, which for thee is the best and most necessary thing.—Ruskin.

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THE LARGENESS OF THE CHRISTIAN LIFE.

It may be freely admitted that some Christians are not so broad in their outlook and their sympathies as a fuller realization of their inheritance as children of God should cause them to be. The heavenly treasure is committed to earthen vessels. The power and joy of the Christian life is realized but in part, the Christian graces fall short, more or less, of their full exercise and there is with most of us a failure to attain that breadth of view and of sympathy, which should result from an unrestricted fellowship with the Son of God. But the accusation of narrowness frequently brought against Christians because they decline to participate in all that interests or amuses the people of the world is falsely made. For rightly understood the refusal of the Christian to enter into fellowship with the children of this world in all that they are seeking after is a proof not of narrowness but of largeness. It results from the fact that his horizon is immeasurably wider than the worldling's, that his best hopes and his supreme interests transcend in importance, beyond all comparison, the things which the latter make the chief object of their quest.

Frequently, in some quiet rural community remote from the centres and avenues of the great world's life and business, you may chance to find a man who belongs to a world of thought and action quite foreign to that by which for the time being he is surrounded. He is a leader among men in some department of the world's strenuous life, and he is there in that quiet community for a brief holiday only. He may not be without some interest in what he finds about him there. It will not make him seem smaller in our eyes if we see him showing some concern in the village life, interested in what the men are doing in their shops or on their farms, the women in the homes and the children in the school and on the playground. The quiet and simplicity of this rural community charm and rest him. Sometimes he is almost ready to wish that he might remain here, away from the strenuous thought and labor of the world in which he has moved, and share the lot of these simple, care-free people, letting his thoughts be as their thoughts and his ways as their ways. But in his more sober moods he knows that such a life as this has become impossible for him. He is in truth a citizen of a larger world, and it is impossible for him to narrow his thoughts and his ambitions to the measure of the people with whom for a week or a month he is making his home. He knows, and the villagers also more or less clearly understand, that he is not and cannot be one of themselves. A voice which they cannot hear calls him away. The great city is his home. The city's life, with its broader outlook and larger enterprise is his, and to that life with all its stress and strain, its long endeavor and fierce contention he must go back.

The relation of such a man to the narrow community in which he spends a holiday illustrates what may well be the relation of the Christian to the world. He is in it, but he is not of it. There is much in regard to which he has a certain community of interest with the men of the world. He shares in their work and their pleasures. And yet in a very real sense he is a stranger and sojourner among them. His life moves in a larger circle. He has

MESSENGER AND VISITOR

thoughts, fellowships and purposes beyond and above theirs as the heavens are above the earth. His citizenship is in heaven, and he cannot limit himself to the aims and hopes of this present world. He is not inensible—frequently indeed he is only too sensible—to the attractions of the world around him, but unless he is altogether false to his high calling, he continues to live as seeing things which to the man of this world are invisible. It is not narrowness, it is the largeness of his life, the broadness of his horizon, the loftiness of his thought and purpose, that render it impossible for the Christian to make common interest with those who have no interests and no aspirations beyond the present life and who live as though this world were all. And this sense of largeness and security which belongs to the Christian life, this consciousness of an anchor cast within the veil, of an inheritance laid up for him in heaven, of a love which links his being to the heart of God, must also lift him above the accidents of time, delivering him from the fear of desolation, and rendering him independent of the disasters which so often lay in ruins the paltry fortunes of men whose wealth is all invested in this small world.

THE WORLD CONGRESS AND THE NEGRO.

The cordiality of the reception which the Negro delegates from America met with at the Baptist World Congress in London was so marked as to be somewhat of a surprise to the Negro delegates themselves. They were given a very prominent place on the programme, and as orators they more than held their own in comparison with the white brethren. One of the Negro delegates, writing of the reception given them in London says: "Every courtesy which could have possibly been expected was shown the Negro delegates. Some one of our number was recognized to speak on nearly every topic before the Congress, and most of the Baptist pulpits were filled by Negro brethren on Sunday. About thirty of the thirty-eight Negro delegates were given appointments to preach, and so well did they perform the duties assigned them that nearly everyone was requested to remain over the following Sunday." The Negrophilism of the Congress was indeed so pronounced as to constitute a fly in the ointment for the white delegates from the South. There is perhaps no article of his creed which the Southern white Baptist holds more rigidly than the denial of social equality with the Negro. There is a kind of religious equality which he is willing to allow. He does not object to worshipping with the colored brethren on occasion, although he much prefers that, as a general rule, the Negroes should worship by themselves, but when it comes to eating or drinking with the black man or doing anything that would imply social equality, he is as unyielding as an old-time orthodox Jew was in respect to eating or drinking with the Gentiles. The English Baptists naturally could not fully appreciate the feelings of the Southern brethren on this matter. They seem to have thought that the color of the skin was not a matter of so very much importance, and that if the black man was a brother in Christ and an able minister of the Word, who could edify them by his learning and inspire them by his eloquence, then he was good enough to sit with them at their tables and share in the social amenities of their homes. As a result some of the white delegates from the South appear to have been placed in an uncomfortable position, and some of the Southern Baptist newspapers are saying that the recognition of social equality between the white and the Negro delegates is a danger which in other World Congresses must be carefully guarded against. The proposition that social recognition should be denied a man simply because he is a Negro does not on the face of it look very reasonable or very Christian. To recognize a man as a Christian and as a worthy member of a great religious Congress such as that which lately met in London under Baptist auspices, and then refuse to accord to him any social recognition, seems absurd on the face of it. On the other hand it is to be recognized that the Christian white people of the Southern States are pretty unanimously agreed upon the necessity of refusing social recognition to the Negro of any class or character, and further it may be admitted that white people who have gone to re-

side in the Southern States have generally come to feel that Southern sentiment on this subject is neither so unreasonable nor so uncharitable as they had previously thought. Whatever may be the merits of the question on the ground of right and reasonableness and charity, it seems quite evident at least that Southern white Baptists will take no part in anything which involves recognition of their Negro brethren on grounds of social equality.

BAPTISTS IN IRELAND.

Ireland is by no means a Baptist country. Over the greater part of the island Roman Catholicism holds almost undisputed sway, and in the North, especially in the Belfast district, Presbyterianism predominates. There are however, Baptists in Ireland, and although they are comparatively few in number, their statistical reports show that they are increasing, though of course not at any very rapid rate. During the past ten years they have increased in church membership from 2,494 to 3,008, an average increase of 51 per year. The present Sunday school attendance is 3,324, an increase of 1,238 in four years. There are in the Baptist Union of Ireland thirty-six churches, most of them small of course, only three having a membership of over 300 each, while 31 have a membership of less than 100 each, and three have a membership of less than ten each. In Dublin, Harcourt street, under the ministry of Rev. H. D. Brown, there is a strong church with two missions, and in the Phibsborough part of the city Rev. J. D. Gilmore, secretary of the Union, and his people are rejoicing in prosperity. At Belfast, too, the Baptist cause is making progress. A correspondent of the London "Baptist Times," to whom we are indebted for the facts given above, writes:

"Said one of the Dublin pastors:—'It is, humanly speaking, impossible for a Catholic to become a Baptist.' The priest influence is so strong, and the organization of that Church so far-reaching, that the movements of men down to individuals are closely watched and influenced. To one man is entrusted the care of ten men, and should one of these attend a service in a Baptist Chapel, his priest would know about it the following day or the following week. It is also to be well noted that it is not the women mainly that are influenced. At some of the services the men are in a preponderating majority. At these services no Scripture is read and no Gospel preached. The prayers and hymns are mainly in Latin, and it is evident that neither the men or women present think for themselves in the service. An address is usually given in some places, say, on temperance or some historical event. And Catholic writers recognise in what direct antagonism Baptist principles stand to their dogmas. One of their ablest theologians, Father S. J. Hunter, S. J., in his "Outlines of Dogmatic Theology" says:—'A Catholic and a Baptist have no common ground. The Baptist urges that the Scriptures everywhere teach, first as a prerequisite to Baptism, the Catholic denies his practice as to infants by the authority of the Church, which the Baptist refuses to recognise.'

While fully recognizing the hardness of the work before them, our brother Baptists in Ireland are laying out enhanced schemes for progress. One sign of this is the Baptist College in Harcourt street, of which Rev. Ambrose U. G. Bury, M. A., is principal. There are at present seven or eight students in residence, and the special aim of the College is to supply our Churches in Ireland with pastors trained in the country itself. In this, as in the general work of the Baptist Churches throughout the island, Rev. H. D. Brown takes a deep and effectual interest. We rejoice in the stout stand which Baptists have taken in priest-ridden Ireland in the past, and the progressive purposes and aims which animate them."

Editorial Notes.

—The "Independent" calls attention to a case of noble self-sacrifice in connection with the wreck of the vessel "Savonna," in a storm on Lake Superior. The lifeboats, strange to say, would not hold all the crew—there were no passengers—and Captain McDonald of North East Pt., the first mate, the second mate and the wheelman remained on board to certain death, and sent off the crew, whom the captain felt it to be his first duty to save. That is the ethics of the captain's office. He is the last to be saved in case of wreck."

—Sir Gilbert Parker, the novelist, was lately in Toronto and was pleased to find the Sunday street cars in operation, which was not the case on a previous visit some years ago. The innovation led Sir Gilbert to remark, "It is better to be human than

religious." In reference to the "We have both human and meant to have a firm he at least ut is not true, that things separate, if they are comple human being is fo ver is found a relig. The human The religious elem and in quantity ju human being witho a phenomenon inde

—Hon. Thomas home in Amherst ness. Senator Black and had long been and political life o to 1890, and from the Nova Scotia le er part of the late erment. Mr. Blac this year, and to last session. He w had been for a n Board of Govern director of the pany. For many y bearer in the Bap brother of the edi at Amherst this p



Opening

Sunday, August Baptists of Go the of worship of the Lor pastor Re brought to the present ary to compl seat the large numbers having seating capacity outside aid, or cal and mission needed has been \$8000 one of the date churches in commanding site The main aid means of foldi ity to about six elm, are circula of both comfort The metallic e sign, showing a ors exceeding pl of glass windo the whole. In beauty, good to the needs of the not be said of fice of the peop mercially or fin bring this mos cessful issue, at the indefatigabl who has given stant to the fu heart and who friend, instant res special men The opening

religious." In reference to this the 'Canadian Baptist' says: "We have to say that it is better still to be both human and religious. Sir Gilbert of course meant to have a fling at religion, and in having his fling he at least uttered by way of implication what is not true, that the human and the religious are things separate, if not in opposition. The fact is they are complementary truths. Wherever is found a human being is found a religious being, and wherever is found a religious being is found a human being. The human and the religious go hand in hand. The religious element may not always be in quality and in quantity just what is desirable, but to find a human being without it absolutely, would be to find a phenomenon indeed."

—Hon. Thomas R. Black, Senator, died at his home in Amherst on the 14th inst., after a short illness. Senator Black was seventy-three years of age, and had long been actively interested in the business and political life of his native province. From 1884 to 1890, and from 1894 to 1905 he was a member of the Nova Scotia legislature, serving during the greater part of the latter period as a member of the Government. Mr. Black was called to the Senate early this year, and took part in the proceedings of the last session. He was at the time of his death, and had been for a number of years, a member of the Board of Governors of Acadia College, and was a director of the Maritime Baptist Publishing Company. For many years Senator Black was an office bearer in the Baptist church at Amherst. He was a brother of the editor of this paper, in whose absence at Amherst this paragraph is written.

spirit of loyalty and heart felt gratitude to an Almighty Helper, which has characterized the whole progress of the work. Pastor W. J. Rutledge, who first ministered to the church in spiritual things and who with his devoted wife has ever been held in highest esteem and loving remembrance, preached the dedicatory sermon. It was a stirring message on the function and strength of the church and calculated to encourage to still larger and more aggressive effort in the name and strength of the Lord God of Hosts. The afternoon session was given up to a public Sunday school service, at which exceedingly helpful and practical addresses on the different phases of Sunday school work were given by Principial H. T. DeWolfe, of Acadia Seminary, and Mrs. C. S. McLearn, of Guysboro. In the evening a strong evangelistic sermon was preached by Rev. C. S. McLearn, of Guysboro. Monday and Tuesday were given up to the meetings in connection with the Guysboro quarterly.

The church will long feel the stimulus of these services and the kind and encouraging words of the pastors of the County and other friends who were present with us.

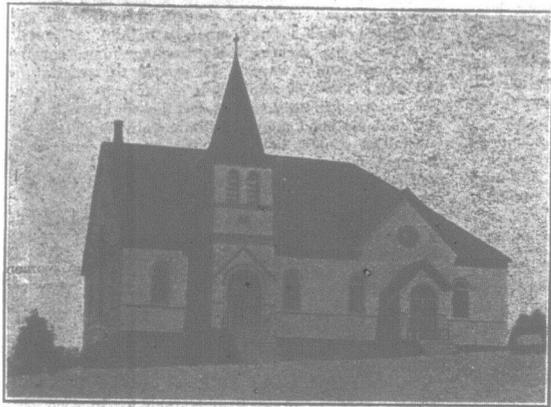
The outlook for the church is an exceedingly hopeful one, we trust the victory achieved in things temporal may but be a very faint earnest of the greater and grander victories to be wrought in things spiritual in the name of the Master whom we count it our highest privilege to serve.

L. G. Giffin,
Goldboro, N. S., Sept. 9, 1905. Church Clerk.

An Appeal.

From the Port Elgin church to the sister churches of the Maritime Provinces.

Dear Brethren:—We have come to a crisis in the history of the Baptist cause here, when absolute want prompts us to call for assistance, and we make this appeal to you with the prayer that you may hear our request and come to our relief.



Goldboro Baptist Church.



Rev. M. C. Higgins,
Pastor Goldboro Baptist Church.

Opening the Goldboro Church.

Sunday, August 27th was a red letter day for the Baptists of Goldboro, when their beautiful new house of worship was formally dedicated to the service of the Lord. Under the leadership of their dear pastor Rev. M. C. Higgins, this grand work brought to a successful issue. At the beginning of the present pastorate, it became absolutely necessary to complete the main auditorium in order to seat the large audiences which thronged the services, numbers having to go away because of the limited seating capacity. Within four months without any outside aid, or interfering in the least with their local and missionary contributions \$1200, the amount needed has been secured and at an entire cost of \$8000 one of the most modern, convenient, up-to-date churches in the province has been erected on a commanding site overlooking the beautiful harbor.

The main auditorium and vestry are connected by means of folding doors enlarging the seating capacity to about six hundred. The pews which are of elm, are circular in form and are a fine combination of both comfort and beauty of finish.

The metallic ceiling is of exceedingly tasteful design, showing an exquisitely artistic blending of colors exceeding pleasant to the eye. A handsome stained glass window add greatly to the attractiveness of the whole. In fact the building is a combination of beauty, good taste, convenience and adaptability to the needs of the growing community. Too much cannot be said of the devotion, loyalty and self-sacrifice of the people who though not great either numerically or financially, have made it possible to bring this most commendable undertaking to a successful issue, and in this respect Capt. S. E. Giffin, the indefatigable chairman of the building committee, who has given time, money and prayer without stint to the fulfillment of the cherished desire of his heart and who is ever the pastor's real and devoted friend, instant in every good word and work, deserves special mention.

The opening exercises were in keeping with the

The circumstances which have brought us to our present financial difficulty are briefly as follows: In 1895 our house of worship was erected at considerable cost, and when completed, left us burdened with a large debt. But it was hoped that the membership that then was, together with what additions should come from time to time, would be able gradually to remove this indebtedness. These hopes, however, were never realized. The greater number of the members we had, especially the male portion of them, have either moved away or passed on to their long rest, while there have been but few additions to the list since that time. We now find ourselves a small band of Baptists, burdened with a debt that it is impossible for us of ourselves to remove, and unless help come from our brethren elsewhere the building is liable to fall into other hands.

Further, while we are materially hampered in this way, the spiritual life and prospects for additions to our membership are seriously affected, first, because we are unable to support the gospel either alone or with the adjoining Baptist interests, and second, because very few, if inclined to cast in their lot with us, would care to wed so large a debt.

We now most earnestly hope that those of you, upon whom God has bestowed more bountifully of this world's goods than upon us, may be moved by this special appeal to help us out of circumstances from which we are well nigh helpless to deliver ourselves.

Any offerings for this purpose may be sent to Mrs. Hanford Road, Port Elgin, Westmorland Co., by whom they will be gratefully acknowledged.

(Signed) Pastor Fred. A. Bower,
Deacon Clifford Copp,
Chas. A. Read, Clerk.

Port Elgin, Sept. 14, 1905.

I wish to add a word to the above appeal. At the recent meeting of the Home Mission Board the effort of the Port Elgin brethren was warmly endorsed and commended to the denomination as most worthy of sympathy and help. There are abundant

resources among us to lift this interest out of its plight. It is also felt that it should be done. We have there a comfortable and tasty building, too valuable to lose, and one which will be exceedingly helpful to our denominational interests in that part. Just now the brethren are seeking to unite with Point de Bute in calling a pastor together. A small contribution from every church, at least in New Brunswick, might reasonably be expected at this time and with a united effort the property can be saved. I shall be glad to receive in my tours any amounts friends may be disposed to give, and will forward the same to the treasurer. Let us hear from a goodly number before the year closes.

W. E. McIntyre,
Secretary H. M.

Missionary Conference

The Missionary Conference of Annapolis and Kings Counties was held in the Bridgetown church on September 10-11. The attendance was good and the interest was sustained to the last. The first day was devoted exclusively to Canadian Missions.

The symposium was under the direction of Rev. C. K. Morse, of Waterville.

The subject of the first paper was 'The importance of our Home Mission Work,' by Rev. I. W. Porter, of Bear River. The writer claimed that Home Mission work was fundamental in the development of the cause at home, and therefore to the larger work our denomination undertakes abroad.

The importance of this work is seen in the fact that fields are cultivated which would otherwise be neglected. The work can only be overtaken by organized effort. The opportunity is here; the need is for men and money.

As a contribution to denominational strength, Home Mission work is necessary, and the stronger churches need this work as well as the weaker ones in order to develop the 'true Christian spirit of service.' The points made were forcefully presented and the address was well received as was evident from the discussion which followed.

In the absence of the next speaker, Rev. D. E. Hatt, by his own request spoke on the subject of 'Missionary Literature.' This was discussed under several divisions showing the necessity of pastors and churches being well informed as to the progress of the Kingdom of Christ in the world. Emphasis was laid upon the necessity for 1. Periodicals, Baptist Missionary Magazines, Missionary Reviews, etc. These ought to be in every pastor's library. 2. Reports of Missionary Conferences. Very valuable information is to be found in these not obtainable elsewhere.

3. Series of Missionary publications for study classes, and of distinct missionary fields under different societies—e. g. The China Inland Mission, Moravian Missions, etc.

4. Leaflets in endless variety. Mr. Hatt is an enthusiast in his desire to see pastors and churches well equipped for active aggressive work. The discussion which followed was interesting and stimulating.

At the evening session there were two addresses. Rev. C. K. Morse spoke on the work in the North West. Mr. Morse took the place of Rev. H. G. Mellick. He spoke of the greatness of the work, and the immense possibilities owing to the steady stream of immigration pouring into that part of the Dominion. This makes the question 'Shall we evangelize these immigrants or shall they mould our lives by their false ideals?'

Mr. Morse referred in glowing terms to the men at work in the West and to the great progress which has been made during the last ten years, and made a strong appeal for continued interest in Western Missions.

He was followed by Rev. D. Hutchinson of St. John, who represented the Grand Ligne Mission. Mr. Hutchinson gave a strong address and was heard with evident pleasure by the large congregation.

Reasons for the support of this Mission to our Roman Catholic fellow citizens were given in vigorous terms. Mr. H. sought to convince his hearers that the Province of Quebec was as much a part of the world as Nova Scotia, and was included in the great commission. Patriotism should lead Baptists to support this Mission. The speaker gave a number of illustrations of the character of the work done at Grand Ligne and of the type of manhood moulded in the institution. This public meeting was well attended and the interest strong and deep.

Tuesday was given up to the work abroad. The subject discussed at the morning session was under the leadership of Rev. L. F. Wallace, of Aylesford, the symposium being 'Local churches and Missions.'

There were three addresses, the first was by Rev. A. T. Dykeman, of Middleton, whose subject was 'Pastor and Missions.' The pastor's relation to Missions is vital, far-reaching and of infinite importance. It is not optional, it is obligatory—not of choice, but compulsion. In order to remember more easily the paper spoke of the pastor as one who should Prize, Preach, Pray and Practice Missions. He should pay to Missions as well as pray for them. He should do as well as say. These points were emphasized, illustrated and enforced in the writer's own

Continued on Page 8

* * The Story Page * *

Arty's Guardian.

"So this is the great dog you have told me of in your letters," I said to my friend, Charles Marston, at whose Colorado house I had just arrived; "what a noble fellow he is!"

It was an immense mastiff, with a tread like that of a mountain, had approached me where I sat and laid his large head confidently across my knees.

"Yes," was the reply, "he is a noble fellow indeed; noble in character as well as form. Annie and I can bear testimony to that without the least reservation."

"Annie" was my friend's pretty young wife; and her face glowed with feeling as she looked upon the strong, stately creature which appeared so bent upon forming a friendly acquaintance with me.

"He can never be overpraised," she remarked. "We call him Arty's Guardian; for he has twice saved our little boy's life, so he has well earned the title, we think."

"I should say so!" was my answer. "I have had a curiosity to see him ever since learning of his performances."

"He came to us in a singular manner," said her husband. "It was just after a terrible blizzard that we heard a loud scratching at our door. I opened it and in rushed a huge dog. He commenced pulling at my trousers, all the while looking wistfully up in my face. I was a little shy of him at first, he was so big and powerful; but it was plain that he wished me to follow him, and I did so. He appeared very impatient running ahead, and often looking back with a short bark as if to encourage me.

"About a mile from the house we came to a spot where a man lay dead in the snow. He was a stranger who had lost his way and been frozen to death in the storm. We discovered afterwards that he was from Boston, and had been prospecting through our region. I procured assistance and had the body removed to our house, where the faithful dog continued to watch beside it until it was laid away forever. Then he attached himself to us in the most affectionate manner, and here he has been ever since.

"Brutus was the name on his collar, and to that he answered eagerly. Our little boy was two years old, and the great brute appeared to comprehend the child's helplessness as well as a human being could have done.

"The winter passed away, and as the weather became pleasant Arty would sometimes go toddling about our doors, though of course never very far from the house. One day a couple of horses belonging to a neighbor of ours, while attached to a heavy wagon, took fright and ran. They came in this direction, tearing on at full speed. Arty happened at the moment to be standing right in the wheel track, and when his mother discovered his danger, the team was almost upon him.

She flew screaming from the door, but she saw that she was too late, as the child was ten or twelve rods off. It was an awful moment; but then Brutus came bounding to the spot. He had barely time to seize the little fellow in his big jaws, and leap with him out of the path, when the cruel hoofs and wheels went thundering by. Could human intelligence do more than this?"

"It was a wonderful act," I said, "and I should hold such a four-footed guardian above all price. But the panther incident about which you have your point out to me the spot where that took place. Yonder I suppose is the pond and that old leaning tree by its bank, I should guess must be the one you described."

The pond was a deep sheet of water of several acres, lying about twenty rods from the house; and the old tree, which I had noticed in particular from three or four feet in diameter, leaning from the bank in such a manner that a person could have ascended it with very little difficulty. The trunk was short and one huge branch extending from its fork reached its singular position and form, was a gnarled oak, out over the pool like a gigantic arm.

"You are right," said my friend; "that is the pond and that old tree is the very tree. 'Sunny Lake' is the name we give our little basin, because on bright days it so reflects the sunshine. But I tell Annie we ought to call it 'Panther Lake,' though that would be rather a fierce name. I must confess."

"We shall let that old tree stand as a memorial of what has occurred there; and yet at

times I almost shudder when I look at it from my window here, it makes me so realize that dreadful scene."

"One of these days it will fall into the water of itself," said her husband, "it seems as if almost ready to do so now. But meanwhile you shall hear the story from Annie's own lips. She can tell it better than I can; for it was an adventure all of which she saw and in part of which she was. Brutus was a part of it too; and see how he pricks up his ears as if he knew what we were talking about, I wish he had the power of speech!"

"Poor Brutus!" said Mrs. Marston, "you should have seen him after that struggle; he was torn in every part of his body, and must have suffered dreadfully."

"We heard that a panther had been seen a mile or two from here, but it did not seem very probable that he would venture near the house, especially in the daytime, and so the rumor did not prevent me from going about the premises as usual, though I knew that a strip of thick woods reached from the main forest which you see yonder, to the very margin of the pond. I did not think that a wild beast would be tempted to follow such a narrow line of thicket, with open fields on both sides of it, but the events showed how little I knew of the creature's habits.

"One evening my husband had gone away to the village, seven miles from here, leaving me alone out to gather some beautiful lilies which grew in with Arty and old Brutus. Towards evening I went the water at the edge of the pond. I had seen them the day before but some of the buds were not then sufficiently opened.

"I took Arty with me, and put down near the bank, where he at once began a chase of the yellow butterflies that were winging their way about him. Brutus was left in the house enjoying a comfortable nap. I found some difficulty in getting at the lilies, and so a considerable time was occupied in getting them; but all the while I kept Arty in call, and could hear his baby voice talking now to me and now to the butterflies."

"At length I was startled by a peculiar sound as of some heavy animal rushing with a springy motion over the grass; and this was immediately followed by a cry of terror, and a plaintive call of 'mamma, mamma!'"

"Springing quickly up the bank, I saw a sight that even now it frightens me to think of. Before me stood a large fierce creature, with flaming eyes and waving tail, apparently just ready to leap away with the prize he had snatched up—and that prize was my own little boy!"

"With outstretched arms and a scream that I think could have been heard for more than a mile, I rushed straight towards the savage beast, which seemed startled and confused by such an unexpected act. He bounded a few feet, then stopped for a moment, looking about him with those glaring eyes and finally sprang directly upon the trunk of the old oak, still holding Arty in his mouth."

"He ran up the leaning body of the tree, and upon reaching its fork went out like a great cat upon the long branch, which, as you can see from here, stretches so far out over the pond."

"It was plain that the fearful enemy could be nothing less than a panther; and even in my terror and confusion I realized that it was only my unlooked for presence between him and the thicket from which he had come which prevented him from taking to the woods. For an instant the thought of Brutus crossed my mind; but should I run to the house to let him out, would not the savage beast leap down and escape, taking Arty with him?"

"'Mamma, mamma!' cried my little darling, stretching out his dear baby hands for me to help him. If I hesitated as to my course, it was but for an instant. The next moment I was climbing the leaning trunk, using both hands and feet to assist me."

"The panther growled frightfully as I stepped from the fork out upon the large limb where he crouched; but I went forward as fast as possible, balancing myself as I did so with all the skill I possessed."

"At first it seemed as if the beast had no thought of retreating, for his whole attitude was one of defiance. His body was rounded, and the hair upon it stood up in a bristling line. But as I advanced his tactics changed. He looked first one way, then another, and presently leaped down into the water. Yet his hold of the child was never for a moment relaxed, and with Arty still in his mouth, he struck out for the opposite bank.

"I leaped frantically after him, and in fact almost upon him, so that he had just avoided me as he swam. But the water was up to my shoulders and I knew that it would deepen at every step. The horror of that moment I cannot describe. I floundered on for a few yards, thinking only that I would die with my child. The panther would quickly accomplish the crossing, and then farewell to all hope.

"Oh, Arty! Arty!" I cried in agony as the water rose to my very neck, and I saw that with another step my footing would be wholly lost.

"Just as the words escaped me there was a heavy swashing plunge beside the bank, and looking around I saw the head of a great dog pushing out into the pond, while the strong paws were tearing through the water with a prodigious force.

"Brutus, Brutus!" I exclaimed; "O, quick, quick, good dog! Seek him, seek him!"

"But the noble animal needed no urging. He had leaped through a window—taking seas and all! And now, with every sweep of those broad paws, he was gaining on the enemy, encumbered as the enemy was with the living prey.

"The two animals landed almost at the same moment on the opposite shore; and dropping his prize on the grass of the bank, the panther bounded fiercely on his pursuer.

"I flew, rather than ran, around the end of the lake, a distance, as you may see from here, of about forty rods; the yells of the panther and the hoarse growls of Brutus all the while filling the air.

"Arty lay on the ground so close beside them that he was every moment in danger of being trampled upon; and as I caught him to my heart, he had strength only to murmur once more that dear, piteous sound, 'mamma, mamma!'"

"Oh, mamma has got you, my darling!" I cried, as I fled with him from the spot; "mamma has got you!"

"Looking back presently, I saw that both combatants had rolled down into the water, where the battle was still continued, now one and now the other seeming to be uppermost.

"Upon reaching the house my joy was great at finding that my little one was after all, not dangerously injured. The panther's teeth had been fastened mostly in his clothing, though of course he had some bites which I know must be painful.

"After dark Brutus came limping home, covered with blood and wounds. It seemed to me that he had not a piece of whole skin as large as my hand. Yet he crawled up to Arty and licked his pale face and laid his head upon the little baby breast.

"Charles came home in the evening, and early the next morning he fished the body of the dead panther from the pond. Brutus had finished the common enemy sure enough!

"You know the very largest dog is not supposed to be a match for a panther, and so we have always thought that it was the water that decided the victory in favor of the noble creature that fought for our child. Brutus is so immensely powerful that he was probably able to force the panther's head under the surface while the sharp claws of the ferocious beast could be used there as effectually as on the land."

The brave dog looked as if he understood every word that had been said; and going up to Arty, he gave him a loving lap with his broad tongue, then once more came and laid his head across my knees.—
The American Boy.

The Rich Twins.

"Mamma, I wish we could have bicycles and other things," and twins managed to look quite unhappy.

"So do I wish you could have bicycles and other things that you would like," said mamma, "but papa and I can't seem to get them and get you what you really need."

The twins looked more and more miserable, and added:

"We can't have bicycles and we can't have nice clothes like other children, and—and—"

"Wouldn't you like to go and live with some one who could get you everything you could ask for?" said mamma.

"Why, is there anyone who could?" asked the twins in the same breath.

"You know that rich Mr. Potter on the hill? They have no children, and I have heard they would like to adopt one. Perhaps they would take you both. At any rate, I don't see how anyone could help wanting both of you," said mamma. "Let's go right up and see if they wouldn't like you."

"Oh, no! Not right up. Let's wait until papa comes and see what he thinks," said Jamie; and Ruth said, "Let's see what he thinks," because she always said just what Jamie did.

"I think it would make papa feel very bad to see you go," replied mamma, "but you need not take one thing from home."

"Why, we must have our best clothes! Yes, our very best."

"Oh, no! They are not half fine enough for rich children."

"Well, we should want our tin dippers that you gave us."

"You would have silver mugs to drink from then."

"Well, I couldn't sleep in anything but my crib

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♦ ♦ The Young People ♦ ♦

EDITOR Horace G. Colpitts.
All articles for this department should be sent to Rev. Horace G. Colpitts, Yarmouth, N. S., and must be in his hands one week at least before the date of publication. On account of limited space all articles must necessarily be short.

President Rev. David Hutchinson, St. John, N. B.
Sec. Treas. Rev. J. W. Brown, Ph. D., Albert, N. B.

THE YOUNG PEOPLE.

The prayer meeting helps during the month of October will be contributed by the Rev. J. W. Porter. Brother Porter has our sincere thanks for his ready assistance.

A spirit of optimism regarding young people's work and young peoples societies seems to prevail more generally than a year ago among religious leaders across the line. Let this be a year of optimistic endeavor on the part of our Maritime Young Peoples Societies. One of our strong and progressive pastors suggests that, less theory and machinery and more actual work is what we need. We will do just about what we earnestly undertake to do.

We hope by next week to have some notes of interest to report from some of our local unions as requested in last week's paper.

B. Y. P. U. TOPIC, Sept. 24th.

The Great Surrender.—Acts 9: 1-22, Rom. 6: 16-23.
Saul of Tarsus could bring things to pass. We can scarcely repress our admiration of the man who had made such a clean sweep of the new sect in Jerusalem, and who was upon his way to Damascus "breathing out threatening and slaughter." He had no thought of surrendering. He knew not that he had already surrendered—surrendered as we all have to the carnal impulses. The record of his conversion is a sacred classic. Everyone needs to surrender to Christ, as he did at last; but to few could there be a parallel in the attendant phenomena. We are not big enough to figure in such things. It is impossible to produce a Niagara through a faucet.

1. Christ's appeal to the persecutor. Saul seemed hopeless material for Christian work. Yet he was near the kingdom. Those who stoutly oppose, who may be violent and blasphemous, may be susceptible to appeal. Conscience may be crying to their hearts. The Spirit may be already convincing of sin. "Who art thou, Lord?" they may be inquiring. Darkness may surround them now; but when the light breaks they will be true to it.

Matthew was sitting at place of toll gathering in the last possibly penny. But he was so near the kingdom that it only needed Jesus to say "follow me."

Why should any neglect, oppose, persecute Jesus? An old man, who has been on the wrong track, recently answered sadly: "I cannot tell. You have asked me a question I cannot answer." Remember that in making an appeal to a sinner, his conscience and the Holy Spirit will be on your side.

2. The persecutor's surrender to Christ. It was easy to know which side Saul of Tarsus was on. He did not do things by halves. "This one thing I do," was characteristic of him. The first sign of his surrender to Christ was a question in regard to duty. It is a good sign. Those who desire a Pauline experience should ponder this. Saul has a new master. He is ready to receive orders. Light and direction are not denied; but they are given in a way to test the new faith and obedience. "Go into the city and it shall be told thee." How impatient we are of delay. But more light will shine upon those who follow the light they have. One sings,

"I do not ask to see the distant scene,
One step enough for me."

3. The Devoted Life.—The passage in Romans beautifully and powerfully appeals for that full surrender of our life and service to Christ which we had once given to sin. In Saul we see the same old intensity after the surrender as before, only it has been given new direction. Ralph Connor tells us in "The Man from Glengarry" of one Le Noir. He had caused the death of a man whose son nursed the thought of vengeance. But the day comes when the son saves the life of his former enemy, and forgives him freely. That night Le Noir comes to the young man with stricken heart, saying "teach me how to forgive." "I will be your slave." Saul of Tarsus had been forgiven, and taught how to forgive. Henceforth he was the bond-slave of Jesus Christ.

You, too, have certainly surrendered. Is it to the world, its pleasures, gains, ambitions? Or is it Jesus Christ, the glorious Saviour of men? Is it hard to know which side you are on? Put the question of Saul of Tarsus in the forefront, and it will be hard no longer. "Lord, what wilt thou have me to do?" I. W. Porter.

STUDY WORK FOR 1905-06.

The Bible Reader's Course.
The N. T. is arranged for a year's reading. The Old Testament being divided in a four years' course.

This course will be presented in Service (the organ of the B. Y. P. U. A.) with comments by Professor Ira M. Price, Ph. D., LL. D., who has done this work so helpfully in past years.

The Sacred Literature Course.

"Twenty-six Days in the Life of Jesus," is the general theme. These studies will be prepared by the Rev. J. S. Kirtley, D. D., pastor of the First Baptist church, Elgin, Ill. He is referred to as a man eminently fitted for this work.

Topics.

Twenty-six Days in the Life of Jesus.

- 1—The Day of His Birth.
- 2—The First Day in the Temple.
- 3—The Day of His Baptism.
- 4—The Day of His First Disciples.
- 5—The Day of His First Miracle.
- 6—The Day of His First Messianic Visit to Jerusalem.
- 7—The Day of His First open Avowal.
- 8—The Day of His First Open Repulse.
- 9—The Day of the First Organization.
- 10—The Day of Preaching First Principles.
- 11—The Day of First Official Opposition.
- 12—The Day of the First Parables.
- 13—The Day of the First Popular Defection.
- 14—The Day of Flight into Gentile Territory.
- 15—The Day of Foretaste of Glory.
- 16—The Day of Repulse at Jerusalem.
- 17—The Day of Missionary Initiative.
- 18—The Day of the Parable Parables.
- 19—The Day of the Raising of Lazarus.
- 20—The Day of His Final Entertainment.
- 21—The Day of His Triumphal Entry.
- 22—The Day of Final Conflict.
- 23—The Day of His Foretaste of Death.
- 24—The Day of His Death.
- 25—The Day of His Resurrection.
- 26—The Day of His Departure.

A weekly class will cover these lessons in just six months. With Ederheim's "Life and Times of Jesus," Stalker's "Life of Christ," Andrews' "The Life of Our Lord," Geo. Adam Smith's "Historical Geography of the Holy Land," and a good Harmony of the Gospels, (Stevens & Burton is the best) accessible to the leader, these studies should be very profitable to our young people. All members of classes who take "Service" will have Dr. Kirtley's helps besides.

The Conquest Missionary Course.

The study for October in this course is "Japan of Today." A full list for the year will appear next week.

In the long run men are valued for what they are worth, and they are not worth much to mankind unless they are true to God, and to what is best in themselves.—(Dr. Dunning in S. S. Times).

YOUR LIFE AIM.

For Prayer Meeting Committees.

A Christian Endeavor Society in Bedford, England, reports in "The Church of England Endeavorer" the following plan for a consecration meeting: In place of the usual responses to the roll-call each member wrote down his aim in life. Many of these were written at length, and then at the meeting they were read by the secretary and proved most helpful and uplifting. Some of the ideals expressed were: Crucifixion of self; to do all to the glory of God; to show one's self approved unto God; to do everything as if He were at one's side; so preach the gospel where Christ is not named; to reflect the character of Jesus. This method has two definite results—it makes each one's aim more real, and it may perhaps suggest a higher purpose to some fellow members.—The C. E. World.

UNANSWERED PRAYERS.

By Ella Wheeler Wilcox.

Like some schoolmaster, kind in being stern, who hears the children crying o'er their slates and calling, Help me, master! yet helps not, since in his silence and refusal lies their self-development, so God abides unheeding many prayers. He is not deaf to any cry sent up from earnest hearts; He hears and strengthens when He must deny. He sees us weeping over life's hard sums, but should he give the key and dry our tears, what would it profit us when school were done and not one lesson mastered. What a world were this if all our prayers were answered! Not in famed Pandora's box were such vast ills as lie in human hearts. Should our desires, voiced one by one in prayer, ascend to God and come back as events shaped to our wish, what chaos would result!

In my fierce youth I sighed out breath enough to move a fleet, voicing wild prayers to heaven for fancied boons which were denied; and that denial bends my knees to prayers of gratitude each day of my maturer years. Yet from those prayers I rose always regarded for the strife and conscious of new strength. Pray on, sad heart, that which thou pleadest for may not be given, but in the lofty altitude where souls who supplicate God's grace are lifted, there thou shalt find help to bear thy daily lot which is not elsewhere found.

that papa sat up at nights to make. You know they are so much prettier than store cribs; and Ruth, we must take the birthday rose bush papa brought us from the fair.

"And you never knew that papa went without his dinner to buy it, for he had not money for both," answered mamma. "The roses are just like those his mother had when he was a boy. But they have a rose garden at Mr. Potter's, so the gardener would not care for yours. Hadn't we better go right up and see if they do not want you?"

"Couldn't we have you and papa at our home, too, just the same as we do now?" and Ruth chimed in, "Same as now?"

"Why, I think that it they took you to their home they wouldn't want you to come back to your old home."

"Oh, mamma! we couldn't live away from you and home, too!"

"And, mamma replied, 'we can't do half so much for you as we want to. Papa said last night that God had given him such a dear home he wished he could do more for us. Poor papa! he works so hard and—'

"Didn't you tell him we had everything that we wanted? What did you say?"

"What did I say, Why, I didn't know that you cared more for bicycles and clothes than for us, and I told him we were the happiest family in the world, and that if we could have him and—"

"Oh, mamma! we haven't got to go to Mr. Potter's, have we? Can't we stay with you? and Jamie fell sobbing on one shoulder, while Ruth, with real tears, wept on the other, and mamma had shining drops in her own eyes.

The tears washed away every trace of discontent, and when mamma said, 'Let's gather some of your lovely roses for the tea table to please papa,' the twins found contentment and joy in every rose petal.—Exchange.

Assistant Farmers.

Onions, turnips, beets, tomatoes, peas, celery—my! I guess I'll have as grown up a garden as grandfather's is!" exclaimed Willie, as he named over the different seeds he was going to plant, as soon as he got the 'corner lot' ready for the beds.

Suddenly he stopped digging and began striking his hoe vigorously into the soil.

"What's the matter, Willie?" asked grandfather from the onion-bed, "what have you found?"

"One, two, ten, twenty—why hundreds of them, grandfather, and they'll eat every seed I plant!" exclaimed Willie, excitedly, as he began to cut the soil with his hoe more vigorously than ever.

"Hundreds of what?" and grandfather raised himself slowly from his knees.

"Worms, grandfather, and I'll not have a single thing come up."

The little fellow's face looked the very picture of despair, as visions of early vegetables—a surprise for father—that he had planned to take back to his city home suddenly disappeared.

"Why, I never call them worms."

"But they are worms—angle-worms, grandfather." "Yes, but I never call them so," laughed grandfather at the serious little face. "I call them farmers—my assistant farmers—and the more work I have for them, the better I like it."

"Farmers! Worms, farmers—and work? Why, grandfather, all they do is squirm and wiggle."

"Certainly, that's their work. Don't you see, they angle their way through the soil, and so make it light and loose. They are regular little plows, fertilizing the soil, too, as they plow, so to speak."

"But—but, grandfather, don't they eat the seeds while they are resting?"

"No, indeed, my little assistants don't destroy, they only aid in my crop-raising."

"I didn't know I was going to have some hired help this summer, when you gave me my garden," laughed Willie.

"You're not going to," chuckled grandfather, as he returned to his onion-bed, "they work for nothing.—Sunbeam."

THE BEAR HUNTER.

If I should meet a grizzly bear
A-roaming from his mountain lair,
I'd just get down on hands and knees
And growl around upon the trees.

Then if my growling didn't scare
The great ferocious grizzly bear,
I'd sing a song, and at my ease,
Just try my best the bear to please.

Foreign Missions

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR SEPTEMBER.

That God's special blessing may rest upon all departments of our work for the coming year and many souls be won for Christ at home and abroad.

NOTICE.

Christus Liberator, an outline Study of Africa, can be obtained at T. Hall's, King street, or Miss Gray's 99 King street, St. John, N. B., price 35 cents, without postage.

This is the fourth book in the course of United Study on Missions. It is written by Ellen C. Parsons, author of "A Life for Africa," and she is well known as the editor of "Women's Work." This distinguished author has had personal contact with Africa for twenty years and brings to the work much of her varied experience. We hope all our societies will engage in this delightful study this winter and lose no time in getting classes organized.

We are pleased to announce that "Things as They Are in Southern India" has been published in a cheap edition and can be obtained at Baptist Book Room, Richmond St., Toronto, for 65 cents, post-paid.

Crusade Day should be in the minds of our sisters now. The second Thursday in October, or any other date that would be more convenient within the month. Only let every society observe this day. Three objects are sought—United prayer, increased membership and Thanksgiving offering at a public missionary meeting when the work of our Union will be brought before the people.

Our energetic and ingenious County Secretary for Annapolis has had some Crusade meetings already and we publish the invitation in verse so that others may receive the benefit; by making a slight change this could be used by any society.

CRUSADE POEM.

Dear Friend,—

The sisters of our Ladies' Aid
Extend a cordial greeting
And a special invitation

To their September meeting,
And if you have a friend quite dear,
You'd like to bring with you,
Or if you know someone who'd come
We'll welcome that one too.

Our Mission is a worthy one,
All sisters true and tried,
Each helping one another,
With Jesus as our Guide.

And as we meet together,
And pray to God above,
We long to tell the heathen,
Of Jesus and His Love.

We, as a band of workers,
Spend not our time in slumber,
Imbued with zeal—each one intent
On adding to our number.
That's why we send this missive out,
Trusting, praying, you will say:
"I'll join these sisters in their work,
For I believe that missions pay."

So, Sister, come and join with us,
September Fifth, our Crusade Day.
The Clarendon sisters will be down;
We hope that they, with you, will stay
Until the evening hour shall come,
When with some readings, prayer and song,
We shall ask you for your dollar
Just to help our cause along.

Mrs. Geo. I. Pearson.

BUREAU OF LITERATURE.

The subject for the Aid Society meeting in October is "J. Hudson Taylor." I have procured a number of copies of the memorial number of "China's Millions," which contains a great deal of matter that would aid in arranging the program for a meeting devoted to his life and work. These will be sent out for five cents each.

Eva McDorman.

Truro, N. S.

Revivals.

It is a gladsome thing to know that the revival spirit in Wales seems to be burning as brightly as ever and that the wave of blessing which began in South Wales is spreading over North Wales. In this marvellous modern Pentecost the Baptist churches seem to be enjoying the blessing of the first-born, it being reported that more converts have joined the Baptists than all other denominations combined. Conversion has led to increased Bible study, and Bible study has led to membership in Baptist churches. It is a cause for profound gratitude that the blessing has not been confined to Wales. Revivals of scarcely less power are re-

ported from Assam in India; from Norway and even from France.

ASSAM.

The Welsh Calvinistic Methodist Church of Wales—the denomination which has given Evan Roberts to the world—has a small Mission among the Khassas Hills in Assam. One of the most noticeable effects of the revival in Wales has been the intense missionary zeal it has engendered. Not only have a large number expressed their desire to preach the gospel to the heathen, but intense, agonizing prayer for blessing upon the missionaries already in the field and for the native converts and workers has been awakened. In far off Assam the answer has come in a veritable Pentecost. The account of it furnished by the missionaries in the field reads more like the second chapter of the Acts of the Apostles. An eye-witness thus describes the movement in Cherra: "You will be thankful to hear that the revival has broken out here. Last night, in a meeting, a great and powerful wave broke and swept everything before it. It is the custom in Cherra to hold a meeting on Communion Sunday for the worker to talk about the work of God. But this meeting was left to the spirit of God and it was a glorious, grand, indescribable service. On Friday and Saturday the meeting has run very high. On Sunday Kypa U De preached in the morning. The chapel was full, and the meeting was very intense. The communion service was marked by an overwhelming stillness. The people then sang softly as if they feared to put their voices out and all were in tears. Then, after this meeting, came one in which the Spirit of God was left so powerfully, it came as a rushing wind, clearing everything before it. A girl got up to pray, a number had got up before her. She began praying and asking God to save her uncles. Then all the people began to cry for pardon. I cannot describe what followed; it was awful—grand. I ought to say—but it was awful in its gloriousness, in its love. Nothing would pacify the people, one started one hymn and another, another, but it only made them worse, scores crying for forgiveness, confessing sins against themselves. Some in one corner trying to sing one hymn, others in another corner trying to sing another—no order, yet all order. While this went on the heathen came running in and then ran out, then in again, not understanding what had taken place. At first the women seemed more affected than the men, but now the men and women are similarly moved."

Continued.

MISSIONARY CONFERENCE.

Continued from Page 5.

forceful way. He was followed by Rev. G. P. Raymond, of Berwick, on 'The Church Missionary Meeting.' The speaker gave an informal talk on this subject affirming that all church meetings would be missionary if the Christ spirit obtained; for the Spirit of Christ was the Spirit of Missions. He referred to the work of the women of the church with their monthly missionary meeting, and emphasized the importance of having at least one prayer meeting a month devoted to some phase of Missionary work, and that one service a month on the Lord's Day could be devoted to the subject of Missions with great profit, then the services of some specialist in Mission work could be procured, such as a returned Missionary or some other worker in the cause, and so keep the subject of Missions well to the front. The discussion which followed was brief owing to the fact that it was proposed to have the Conference give a 'send off' to Pastors Hatt and Morse, who were soon to leave for their new fields of labor in the North West.

These brethren were called to the platform and Bro. Wallace in a few well chosen words expressed the sentiments of the Conference as to the esteem in which they were held and wished them great success in their new work. Rev. Dr. Cohoon, being present was asked to invoke the Divine blessing as they went from us.

The next paper was by Rev. R. O. Morse, of Gasperaux, on 'The Relation of the Christian's Wealth to the Progress of the Kingdom,' in other words Missions and Money. The Christian's wealth must be the outcome of his labor. He must work intelligently, diligently and in accord with sound Christian business principles. This is true of all men in every walk of life. It is not for one class, but for all—the poor man as well as the rich man.

In the administration of the Christian's wealth there must be first and always the recognition of the fact that all wealth is the Lord's. This makes us all trustees, that and only that. It applies to all phases of the Christian's life. The giving must be regular and according to ability. It is needless to say that the paper bristled with points and was thought provoking. If the views held by the writer were generally adopted, Mission treasuries would overflow. Whether you agree with Mr. Morse or not, you cannot help being interested in what he says.

This session was a good one and very helpful. In the afternoon Rev. D. H. Simpson, of Billtown, had charge. The subject was 'Successful Lines of Mission Work.' Rev. L. D. Morse, of Wolfville, spoke on 'Methods of Work on Foreign Field.' The subject was too large for a 15 minute address, because there was too much to say about these methods. Other speakers were Miss Archibald and Mrs. T. A. Blackadar on the work of the W. M. A. Societies, Mrs. L. F. Wallace gave an interesting paper on Mission Bands. As a report of this part of the Conference is to be given by another, further reference here is unnecessary.

At the evening session addresses were given in the interest of Foreign Missions, by Dr. Manning, the

secretary-treasurer of the Foreign Mission Society who spoke on the example of Christ as the model for Missionary work at home and abroad. He was followed by Miss Archibald and Mr. Gullison, both of whom spoke with telling effect, giving their experiences in their work in India. It was a good meeting and the large congregation present showed their interest by the attention which they gave the speakers. The men who presided at the different sessions, did so with tact and ability. One needs only to mention their names to be convinced that nothing else could be expected from them. H. H. Saunders, L. F. Wallace, D. H. Simpson are good presiding officers. It will be sufficient to say that all the devotional services were led by Rev. P. S. McGregor of Lower Aylesford. These were helpful, and gave tone and stimulus to the exercises which followed.

The choir of the Bridgetown church rendered choice musical selections under the leadership of Choir-master Young. Pastor Daley and his associate Warren did all that could be done to care for the visiting delegates and the entertainment was first-class in every particular.

The effect of such Conferences must be good and only good. This will be a more prominent feature of the work of the churches in days to come. Bridgetown is an ideal place to hold such gatherings. Pastors and people are to be congratulated, Pastors, that they have such a noble body of men and women to help them, and people that they have such pastors who know what to do, and how to do it so well.

Equity Sale.

THERE will be sold at Public Auction at Chubb's Corner (so called), corner of Prince William Street and Princess Street, in the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, on SATURDAY, the FIFTEENTH DAY OF JULY next, at the hour of twelve o'clock, noon, pursuant to the directions of a decretal order of the Supreme Court in Equity, made on Thursday, the fourth day of May, in the year of our Lord, One thousand Nine Hundred and Five, in a certain cause therein pending wherein The Eastern Trust Company is Plaintiff and The Cushing Sulphite Fibre Company, Limited, is Defendant, with the approbation of the undersigned Referee in Equity the mortgaged lands and premises described in the Plaintiff's bill of complaint and in the said decretal order in this cause as follows, that is to say:—"All and singular that certain lot of land, messuage, tenements and premises, situate lying and being at Union Point (so called) in the Parish of Lancaster, in the City and County of Saint John and Province aforesaid, and bounded and described as follows:—Commencing on the Southeastern side line of the road at Union Point as defined by the fence and retaining wall there now erected at the intersection thereof by the North Eastern bank or shore of the Canal crossing the lot number 3 going thence along the aforesaid Southern line of said road, and a prolongation thereof North forty one degrees, thirty minutes East by the magnet of A. D., 1898 seven hundred and ten (710) feet more or less to the shore of the river Saint John; thence along the aforesaid shore of the said river downstream following the various courses thereof to the North Eastern shore of said Canal and thence along the said Canal, North Easterly to the place of beginning;—and also a right of way over and along said road for all purposes to pass and repair with horses and carriages laden or unladen; and also the right to use the wharf known as the Cushing Lath Wharf for landing pulp wood or other material required by the party hereto of the first part, but not to be used as storage place:—And also the right in the Cushing pond to store and pile in the customary manner five million superficial feet of logs for the requisite purpose of a pulp mill:—And being the whole of the lands and premises heretofore conveyed by George S. Cushing and wife to the said party hereto of the first part, together with all the mills, mill buildings, machinery, fixtures and plant of the said Company, in, on or about the said lands and premises and all the rights, privileges and appurtenances to the said lands and premises belonging or appertaining and all the estate right title interest claim and demand both at law and in equity of the said party hereto of the first part, (being said Cushing Sulphite Fibre Company, Limited), in, to or out of the said lands and premises, mills, buildings, machinery, fixtures and plant aforesaid, and every part and parcel thereof, including all the buildings, machinery, fixtures and plant acquired by the said Cushing Sulphite Fibre Company Limited, since the execution of said Indenture of Mortgage in addition to or in substitution for any then owned by the said Cushing Sulphite Fibre Company Limited and placed in or upon the said lands, buildings or premises."

For terms of sale and other particulars apply to the plaintiff's solicitors or the undersigned Referee.

Dated at St. John, N. B., this 9th day of May, A. D., 1905.

E. H. McALPINE,

Referee in Equity.

EARLE, BELYEA & CAMPBELL,

Plaintiff's Solicitors.

T. T. LANTALUM, Auctioneer.
The above sale is postponed until Saturday the SIXTEENTH DAY OF SEPTEMBER next—then to take place at the same hour and place.
St. John, June 17th, 1905.

E. H. McALPINE,

Referee in Equity.

By order of Mr. Justice McLeod the above sale is further postponed until Wednesday, the first day November next, then to take place at the same hour and place.
St. John, N. B., Sept. 14th, 1905.

E. H. McALPINE,

Referee in Equity.

Leads to Pro

Many a young man from constant overwork and worry were promptly taken to the doctors' name. When the blood system became clogged with the growing colic, until her doom is sealed. Pills can cure without doubt. They make the blood—they consume thousands of dollars, Merritt's Pink Pills, which almost hope she was a gradually violent headache appeared under the choly, had a of being sometimes she was but with no progressed, palpitation, ing shortness, deathly pain continued to felt that she Dr. Williams giving the taking the appetite was was the first ing her. She she had fallen she would be able had die in a weight. Her recovery, for the hopeless.

Dr. Williams case of blood they cure anaemic make new is why Dr common aches and ney trouble neuralgia special so many erable. Pills with Pink Pills per acre direct to Brookville sent by boxes for

The no word of analysis paper so our annuities in is proper not written been in Chelsea. has been sending date re wrong, year.

A con the last hand, an underg By or Frederic

DEADLY ANAEMIA

Leads to Consumption Unless Promptly Cured.

Many a young life might be saved from consumption if simple anaemia were promptly treated. Anaemia is the doctors' name for weak, watery blood. When the blood is in this condition the lungs have no strength. The whole system begins to break down. Then the growing girl slips slowly into decline, until at last, though starts and her doom is sealed. Dr. Williams' Pink Pills can cure all weak, anaemic people without doubt or difficulty. They actually make new, rich, health giving blood—they cure anaemia and prevent consumption. This has been proved in thousands of cases. Mrs. Edward Cochran, Merriton, Ont., says:—"Dr. Williams' Pink Pills cured my daughter, Matilda, when I felt that her case was almost hopeless. For more than a year she was a sufferer from anaemia. She gradually grew weak, was subject to violent headache, and dark circles appeared under her eyes. She was melancholy, had no appetite and complained of being constantly tired. At different times she was treated by two doctors, but with no improvement. As her case progressed, she was attacked by violent palpitation of the heart, and a suffocating shortness of breath. She had a deathly pallor, took cold easily, and continued to decline in weight, until I felt that she was in a hopeless decline. At this time my attention was called to Dr. Williams' Pink Pills and I began giving them to her. She had not been taking the pills many weeks when her appetite was greatly improved, and this was the first sign that they were helping her. She continued the pills until she had taken eight or nine boxes, when she was again the picture of healthy girlhood. Every symptom of her trouble had disappeared, she has increased in weight, and is strong and robust. Her recovery is looked upon as marvellous, for the doctors thought her case hopeless."

Dr. Williams' Pink Pills will cure any case of bloodlessness just as surely as they cured this case. The pale, anaemic need only one thing—they make new, rich, life-giving blood. That is why Dr. Williams' Pink Pills cure all common diseases like anaemia headaches and backaches, indigestion, kidney trouble, palpitation of the heart, neuritis, nervous troubles, and those special ailments that make the lives of so many growing girls and women miserable. Be careful to get the genuine pills with the full name Dr. Williams' Pink Pills for Pale People on the wrapper around each box. If in doubt, send direct to The Dr. Williams Medicine Co., Brockville, Ont., and the pills will be sent by mail at 50 cents a box, or six boxes for \$2.50.

EXPLANATION.

The note from Milton calls for a word of explanation regarding Chelsea anniversary. It was stated in your paper some time ago that we dated our anniversary from the first Baptisms in Chelsea, which to my mind is proper. The article referred to was not written as history could have been headed "75th Anniversary of Chelsea Baptists." The real history has been printed and can be had by sending 5 cents to the pastor. The date referred to in your book is wrong, but will appear corrected this year. Pastor.

YEAR BOOKS.

A considerable number of copies of the last Year Book (1904) remain on hand, and may be purchased from the undersigned at five cents per copy. By order of the Convention. Herbert C. Creed. Fredericton, N. B. Aug. 25.

Notices.

DENOMINATIONAL FUNDS, N. S.

SUCCESSOR TO LATE TREASURER, JOHN MALDE
As the Finance Committee for Nova Scotia have been unable to find anyone willing to assume the full responsibility for the work of the late Treasurer, A. Cohoon, Treasurer of former years has agreed to become responsible for it during the remainder of the year. All funds may therefore be sent to him and will be duly acknowledged and credited as directed.
Signed { A. E. WALL,
A. COHOON, Fin. Com. for N. S.
Wolfville, N. S. March 9, 1905.

TEACHER TRAINING EXAMINATIONS.

The autumn examinations of the Teacher Training Department of the Nova Scotia Sunday School Association will be held on Thursday, Sept. 28th.

All who propose writing on that date should send their applications, accompanied by a fee of 25 cents at once to Dr. Frank Woodbury, Halifax, N. S.

Yarmouth Quarterly.

The Yarmouth Co. Baptist Quarterly Conference will meet with the Third Yarmouth church, Pleasant Valley, on Tuesday, Sept. 26th, at 10 a. m. The program will be one of vital interest to every Baptist of Yarmouth County. The churches are requested to send their full quota of delegates. At the morning session Reports from the churches will be heard, and the annual election of officers will take place.

H. C. Newcombe,
Secretary.

The annual meeting of the Baptist Annuity Association located in New Brunswick will be held in the vestry of the Fredericton Baptist church in the city of Fredericton, N. B., on Wednesday the 27th day of September instant, at the hour of 4 o'clock, p. m.
Havelock Coy,
Recording Secy.

Not Milk for Babies

Don't risk baby's life by feeding city milk. Be on the safe side. Give

Nestle's Food

The perfect substitute for mother's milk. Always the same. Sample (sufficient for 8 meals) FREE.

THE LEEMING, WILES CO., Limited, MONTREAL.

20th CENTURY FUND.

Our Mark \$50,000
Our Pledges \$45,000

Treasurer for the three provinces
Rev. J. W. Manning, St. John, N. B.
Field Sec'y Rev. H. F. Adams,
Wolfville, N. S.

HARCOURT.—Besides our special services and ingathering at Grangeville in the spring, we had four weeks' meetings at St. Marys in July and baptized two. Last Sunday (Sept. 10) we visited the baptismal waters at Grangeville again, and as a result four young people, between the ages of 11 and 14, were received in the evening into the fellowship of the Harcourt church, making to this church since April twelve additions by baptism and three by letter. We are sorry that this field is again going to be left pastorless, but, despite the urgings of the people to continue our work among them, we feel we are following God's leading hand in the course we are pursuing, and trust that the One who leads us forth will lead someone else here to take our place. The exceeding kindness shown us by the St. Mary's and Harcourt people, and the hearty financial support rendered have enabled us to realize that our labors have been appreciated and we know that the rebounding blessing that comes to them will be of such a character as to prove beyond a doubt that "It is more blessed to give than to receive." F. B. Seelye.

HOME MISSIONS.

At the recent convention in Charlottetown it was resolved that a man to be Supt. of Home Missions and Field Secretary for Denominational Fields in N. S. and P. E. I. be appointed. The selection of the man to be left with the finance committee and Board.

This joint committee met at Bridge-

town on the 11th inst., when the appointment was unanimously offered to Rev. I. W. Porter, M. A., of Bear River. At the regular meeting of the H. M. Board held today, this report of the committee was heartily adopted and the appointment of Bro. Porter unanimously ratified.

Bro. Porter has the confidence and esteem of all his brethren, and of the churches generally, and we are sure that he will find a readiness everywhere on the part of pastors and churches to co-operate with him most heartily in every possible way. It is a great work, and Bro. Porter's success in it will mean much to our H. M. churches and to our work generally.

We trust that our people will give him their sympathy, their prayers, and their most hearty co-operation. He hopes to be ready to enter upon the active duties of his office by next Board meeting, Oct. 12th. In the meantime correspondence may be addressed as usual to the undersigned at Arcadia. E. J. Grant.

STRAIGHT TEA TALKS (with the poetry left out) No.5

There is a lot of some Tea advertisements about the snow-capped Himalaya mountains and the sweet-scented Island of Ceylon that is all very pretty and nice, but after all, all you get of the Himalaya mountains in a pound of any Tea, you would be able to pay the taxes on without any extra effort. If a lady wishes to buy a silk dress it would not interst her very much to know the family history of the silk worms, whether they were led on salt Pork and Cabbage or ordinary mulberry leaves, as long as the silk had the proper lustre and wearing qualities.

The same thing applies to Tea. How does it drink? How about the flavor and strength? Is it clean, and is the price right? Try a pound of 35c. or 40c. "VIM" in comparison with any other Tea at the same price. You will find it good in every respect, color, flavor and strength.

VIM TEA COMPANY, St. John, N. B.

N. B.—Don't forget what we told you in our last Tea Talk regarding Taste in Tea. There is none in "VIM."

The Home



Turns Bad Blood into Rich Red Blood.

No other remedy possesses such perfect cleansing, healing and purifying properties.

Externally, heals Sores, Ulcers, Abscesses, and all Eruptions.

Internally, restores the Stomach, Liver, Bowels and Blood to healthy action. If your appetite is poor, your energy gone, your ambition lost, B.B.B. will restore you to the full enjoyment of happy vigorous life.

FOR SALE

FARM AT LOWER SELMAH. A great bargain 100 acres, Hay, Tillage, orchards, 60 trees, all in bearing. Cut 30 tons hay could be made cut 50 tons, has wintered 18 head of cattle, 6 horses and 12 sheep. House 18x33. Ell 24x16, Barn 60x30, wagon and tool house 24x26 one of the best mud privilage on the Cobequid bay—sufficient to keep up the farm for all time, has a fine wood lot and pasture. Price \$14,000. Address A. A. Ford, Berwick and Hants County, Real Estate Agent.

A. A. FORD, Manager.

WHAT SCHOOL

Shall I Attend?

That is the question which will be considered by many within the next few months. If all the advantages to be gained by attending

FREDERICTON BUSINESS COLLEGE.

were fully known it would not be difficult to decide.

Send at once for catalogue, Address W. J. OSBURN, Principal, Fredericton, N. B.

TESTING THE GUEST-ROOM.

A thoughtful woman, after arranging the linen and towels in her guest-room, had a vague uneasiness that something might have been forgotten which would add to her coming visitor's comfort, and it occurred to her to "visit herself" preceding her friend's arrival. The next morning she moved into the guest-room the articles she would have been likely to bring with her on a visit, and took up her abode. Her first need was for silk to mend her gloves, but instead of going to her own complete work-basket in the next room, she bought a fresh supply, and began fitting up a work-basket for the exclusive use of the guest. On her way down town she ripped off a few inches of dress braid, which suggested the purchasing of some heavy cotton thread, besides cards of assorted hooks and eyes and a piece of tape. She resolutely duplicated everything she was tempted to go to her own work basket to find. The second night, in coming home from a lecture, she decided that a hot-water bag must be included in the list of essentials, so the next day one was hung upon a peg of the guest room closet. She found that a cracker was a very nice thing to have on hand at night, and might prove a great blessing to the guest who would hesitate to ask for one when going to bed late, so a note was made that the room was to be provided with a tin box of crackers upon the day of the visitor's arrival. Court plaster and a card of hair pins were added before the week ended, and knowing that new comers often have hours of wakefulness among strange surroundings, she also provided that most delightful aid to comfort, a candle lamp with a strong reflector—making reading in bed a joy. On the same stand that held the candle she placed some small volumes of essays, two volumes of verse, one humorous book, and a popular story or two. In fact, she supplied a book for almost every mood. At the close of the week the room had gained an air of comfort and homeliness which most guest rooms entirely lack. It was not money that brought about the magical effect, but thought. The total expense amounted to but a few dollars.—Florence Tarrabee Latimer, in Good Housekeeping.

RECIPE FOR A HAPPY LIFE.

Three ounces are necessary, first of patience, Then of repose and peace; of conscience

A pound entire is needful; Of pastimes of all sorts, too Should be gathered as much as the hand can hold;

Of pleasant memory and of hope three good drachms There must be at least. But they should moistened be.

With a liquor made from true pleasures which rejoice the heart. Then of love's magic drops a few— But use them sparingly, for they may bring a flame.

Which naught but tears can drown— Grind the whole and mix therewith of merriment an ounce

To even. Yet all this may not bring happiness Except in your orisons you lift your voice

To Him who holds the gift of health. —Written by Margaret of Navarre in 1500.

Corn Chowder.—To a quart of corn add two or three slices of pickled pork, fried crisp and brown, then chopped; half a dozen potatoes thinly sliced, and a quart and a half of water. Cook 25 or 30 minutes; add two cupsful of milk, two tablespoonfuls of butter, a little salt and pepper.

Canned Corn.—Dissolve an ounce of druggists' (warranted pure) tartaric acid in 20 tablespoonfuls of warm water. To every four quarts of corn pulp add nine tablespoonfuls of the acid water, two teacupfuls of hot water, and cook 15 minutes, stirring up

from the bottom often. To prepare for the table, to each quart add a level teaspoonful of soda, stir it well through the corn and work five minutes; season with salt, butter or cream and sugar. The strength of soda and tartaric acid varies. If the corn is yellow after adding the soda, put in a little acid water or vinegar; if acid, add a little more soda.

Green Corn.—Cut the corn from the cob by scoring each row lengthwise with a sharp knife, then with the back of the knife scrape out the pulp with a downward stroke. An edged knife will take the hulls.

Boiled Corn.—The ears should be well filled, but in full milk, so it will follow if pierced with the finger nail. Silk the corn with a brush; it will remove the tiny pieces. Put the ears into a steamer over boiling water and cook fifteen minutes. Longer cooking hardens tender, boiling ears, and detracts from the fine flavor. Sweet cream with the addition of a little sugar is the ideal seasoning. A dainty way to serve corn in the ear is to cover the bottom of the dish with a corn doily (ears of corn embroidered in the four corners), arrange the ears and bring the corners over it.

Left-Over Corn.—Add to a teacupful and a half of corn a tablespoonful of flour stirred smooth in a little milk, a teacupful of milk, a tablespoonful of butter, a tablespoonful of sugar, half a teaspoonful of salt, the beaten yolk of an egg, and mix thoroughly. Now fold rather than beat in the well-frosted white of the egg. Bake in a deep pie-plate twenty minutes.

Corn Oysters.—Score and press as directed. To each pint of pulp add the beaten yolks of two eggs; mix, then add the frothed whites and stir in slowly. Add a teaspoonful of salt, a dash of red pepper, and lastly, two heaping tablespoonfuls of flour sifted. Into aspider put a tablespoonful of lard (I use cottonseed) and a tablespoonful of butter. When it is very hot, drop in the corn mixture by tablespoonfuls and cook brown on both sides. Very nice.

Pickled Corn.—Be sure that the corn is not too old; boil it fifteen minutes on the cob, let cool, and cut off. Cover the bottom of a jar with salt and fill with alternate layers of corn and salt, with salt for the top. Spread over a cloth, lay on a plate, and weigh it down, and tie up closely. For the table, soak it until fresh in plenty of water, then scald, but do not let boil. Season like fresh corn, adding a little more sugar.

I defy the world to steal a lamb out of Christ's flock unmissed.—Alexander Peden.

"No good thing will he withhold from them that walk uprightly," and if some things are withholden from you which had appeared more than good, dare to believe that they were not so in the most perfect sense, or that, whilst good in themselves, they would not have been best for you.—Rev. F. B. Meyer.

Souls are rarely won to Christ by argument, but countless multitudes have been won by the simple, tender, straightforward telling of the truths of the Gospel. This reaches the heart the other the head only; and it is "with the heart that man believes unto righteousness."

St. Joseph Lewis, July 14, 1903. MESSRS. C. C. RICHARDS & CO., Gentlemen.—I was badly kicked by my horse last May and after using several preparations on my leg nothing would do. My leg was black as jet, I was laid up in bed for a fortnight and could not walk. After using three bottles of your MINARD'S LINIMENT I was perfectly cured, so that I could start on the road. JOS. DUBES, Commercial Traveler.



Have Restored Thousands of Canadian Women to Health and Strength.

There is no need for so many women to suffer pain and weakness, nervousness, sleeplessness, anemia, faint and dizzy spells and the numerous troubles which render the life of woman a round of sickness and suffering.

Young girls budding into womanhood, who suffer with pains and headaches, and whose faces is pale and the blood watery, will find Milburn's Heart and Nerve Pills help them greatly during this period.

Women at the change of life, who are nervous, subject to hot flashes, feeling of pins and needles, palpitation of the heart, etc., are tired over the trying time of their life by the use of this wonderful remedy.

It has a wonderful effect on a woman's system, makes pains and aches vanish, brings color to the pale cheek and sparkle to the eye.

They build up the system, renew lost vitality, improve the appetite, make rich, red blood and dispel that weak, tired, listless, no-ambition feeling.

See PER BOX, OR 3 FOR 25 ALL DEALERS. The T. Milburn Co., Limited, Toronto, Ont.

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Is nature's specific for DIARRHOEA, DYSENTERY, CRAMPS, PAIN IN THE STOMACH, COLIC, CHOLERA MORBUS, CHOLERA INFANTUM, SEA SICKNESS, and all SUMMER COMPLAINTS in Children or Adults. Its effects are marvellous. Pleasant and Harmless to take. Rapid, Reliable and Effective in its action. IT HAS BEEN A HOUSEHOLD REMEDY FOR NEARLY SIXTY YEARS. PRICE 25 CENTS. BEWARE OF IMITATIONS. THEY ARE DANGEROUS.

SNOW & CO., Limited.

UNDERTAKERS and EMBALMERS 90 Argyle Street, HALIFAX N. S.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.
Fourth Quarter, 1905.

OCTOBER 1 TO DECEMBER 31.

Lesson I.—October 1.—Daniel and Belshazzar.—Dan. 1: 5: 17-30.
The Handwriting on the Wall.

GOLDEN TEXT.

The face of the Lord is against them that do evil.—Psa. 34: 16

EXPLANATORY.

Belshazzar's Great Feast.—Vs. 1-4. Belshazzar was a youth flushed with the excitement of a youth uncontrolled power. Even while Cyrus was approaching with his victorious army, the young man, secure in the unrivaled strength of his city defenses, made a great feast to a thousand of the nobles, probably in E-sagila, the magnificent temple of Belus, within the walls of Babylon. It was a wonder of the world. The walls were rich with images of the Chaldeans "painted in vermilion and exceeding in dyed attire," on gaily horses, like those on the frieze of the Acropolis.

From Daniel's words to the king (vs. 22, 23) we learn that the young king used the sacred vessels as an act of defiance to the true God, boasting that his heathen gods were greater and stronger than Jehovah since they had made captives of his people, little realizing that the very reason why God had permitted the Jews to be made captives was on account of their turning to idols and their cherished sins, and as a means of disciplining them from idolatry.

A Hand Writing on the Wall.—Vs. 5-9. In the midst of the carousal, the king saw the fingers of a man's hand writing strange words, "letters of fate and characters of fear," on the wall in the full blaze of the candlestick, perhaps the great golden candlestick taken from the temple. There is something blood curdling in the visibility of but a part of the hand and its busy writing. No wonder if the riotous mirth was frozen into awe, and the wine lost flavor.

Daniel Summoned to Interpret the Writing.—Vs. 10-23. Belshazzar, in his terror and horror, summoned his wise men to de-

THERE'S A REASON'

That's All Right, But What Is It.

A lady teacher in South Dakota says:

"I was compelled to give up teaching for nearly 4 years because of what the physicians called 'nervous dyspepsia.' Not was I of any use in the household economy. I was in many respects a wreck.

"I had numerous physicians, one after another, and took many different kinds of medicine, but they did me no good.

"Finally, 5 years ago, I began to use Grape-Nuts food. I grew stronger in a very short time on the new diet, and was soon able to resume and am still teaching. I no longer use drugs of any kind, my dyspepsia has disappeared and I am a hearty woman—thanks to Grape-Nuts." Name given by Postum Co., Battle Creek, Mich. There's a reason. Brain work and worry take strength from the stomach and bowels. They become too weak to handle the fried meat, eggs, bacon, coffee and white bread, so, partly digested they decay and cause all sorts of trouble which will become chronic if continued. Then the nerves and brain grow weary for they are deprived of the rebuilding elements the food must furnish to replace the soft gray filling of nerve centres and brain which is partly used up every day.

Now comes the mission of Grape-Nuts to supply the "Reason." Made in a peculiar and scientific way of the selected parts of Wheat and Barley this famous food contains natural phosphate of potash with albumen which combines with water in the body and makes that gray matter quickly and surely. Then when nerves and brain feel the power of new made and properly made cells, the strength returns to stomach as well as other parts. "There's a Reason." Anyone can prove it.

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clare what the strange apparition and the blazing letters meant, and promised great rewards to the one who should interpret them; but all failed. Either they could not make sense of the letters, or could not perceive what meaning they had. Even if they had understood, it is not likely that one of them would dare to speak it out before the king.

Then the queen mother, mother of Belshazzar, came in and spoke to Daniel as one who had shown great gifts at interpretation to his grandfather Nebuchadnezzar. The event took place more than thirty-five years before, and nothing is known of Daniel in the interim. In the changing dynasties, such a personal address might be obscured, and occurring before this boy king was born, the story made little impression upon him. He might easily not have known where Daniel was. Daniel was sent for, and came into the festival hall. He heard the king's offer, and then spoke brave and true words which might easily cost him his life.

Daniel Charges Belshazzar with His Sin and Folly. 17. Let thy gifts be to thyself. Keep them, do what you will with them. Daniel will speak God's truth without fear or favor, and the rich presents the king offered can have no influence whatever.

18-22. The most high God gave Nebuchadnezzar. The true God is shown to be over all and above all. It is not Bel, nor Merodach, that controlled the affairs of the world. Jehovah of Israel was the just God, who cared for his people and the honor of his name as a power for good in the world. Then Daniel repeats the story told in Dan. 4, as a warning that the king ought to have taken to heart. He had refused to learn the lesson taught by observation of the effect of sin upon others, and therefore it was necessary that the lesson, should be taught in an even more impressive way.

22. And thou . . . hast not humbled thy heart, etc. You have not sinned through ignorance, but have gone on in a wicked course in spite of, in defiance of, God's lessons of warning.

The Interpretation and Its Fulfillment.—Vs. 23-30. This is the writing.

25. Mene (repeated for the sake of emphasis); God hath number thy kingdom, and finished it. God hath put a definite limit to the number of years the kingdom should last, and that number was now complete.

27. Tekel; Thou art Weighed in the balances, as to his moral character and actions, and been found wanting, of light weight like a counterfeit or one that did not come up to the standard required. God had tested him, and he had failed.

28. Peres (the singular of the word Upharsin in v. 25, the prefix "U" meaning and. It is the same as if Peres was written twice, like Mene, for emphasis. The interpretation is still more effective because the consonants written P. R. S. on the wall were the same as those which were used for Persians; Thy kingdom is Divided, broken to pieces, or separated from the present rulers and given to the Medes and Persians, under Cyrus, whom Belshazzar knew were marching against him.

29. Clothed Daniel with scarlet. The royal purple. Third ruler in the kingdom. Either, one of three; or, more probably, next under Belshazzar, who was the second, being under his father, Nebonidus, the king over all.

Thus the Persian conquerors found Daniel, the Jew, not in obscure retirement, but occupying the position of an active statesman, and in a position to help his exiled countrymen.

30. In that night was Belshazzar slain. Swift and sudden came the foretold doom.

RELIANCE.

Not to the swift, the race;
Not to the strong, the fight;
Not to the righteous, perfect grace,
Not to the wise, the light.

But often faltering feet
Come surest to the goal;
And they who walk in darkness meet
The sunrise of the soul.

A thousand times by night
The Syrian Hosts have died;
A thousand times the vanquished right
Hath risen glorified.

The truth the wise men sought
Was spoken by a child;
The alabaster box was brought
In trembling hands defiled.

Not from my torch, the gleam,
But from the stars above;
Not from my heart life's crystal stream,
But from the depths of love.

The Atlantic.



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The preacher of the Gospel should not be expected to know everything, because it is very certain that he does not. But it is justifiable to expect that he should be thoroughly acquainted with his Bible. A man who should undertake to teach astronomy with as little knowledge of the literature of that science as many preachers display of the Sacred Scriptures would soon be ousted from his professorship. Better that the preacher should know less of some other things and know more of his Bible, alike in its letter and its spirit. We have received many a sermon in which the very text was misquoted. Surely such ignorance is unworthy an incumbent of the sacred calling.—Examiner.

Sure Cure for SUMMER COMPLAINT

Newcastle, N. B.
Nov. 13, 1904.

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Dear Sirs:—I have been thinking for some time that I should let you know what your CERTAIN CHECK has done for my son. He had such a bad case of Cholera that he was reduced to a skeleton. We tried doctors, drugs and every other remedy but without avail. Finally we procured your CERTAIN CHECK and we believe it saved our boy's life, as it cured him after everything else had failed.

Your Life of Man Bitters and Invigorating Syrup also cured me of liver trouble. I consider that your medicines are all as recommended. Yours truly,

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SYNOPSIS OF CANADIAN NORTH-WEST

HOMESTEAD REGULATIONS.

ANY even numbered section of Dominion Lands in Manitoba or the North-west Provinces, excepting 8 and 26, not reserved, may be homesteaded upon by any person who is the sole head of the family, or any member of a family, or any male over 18 years of age, to the extent of one-quarter section, of 160 acres, more or less.

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

HOMESTEAD DUTIES: A settler who has been granted an entry for a homestead is required to perform the conditions connected therewith under one of the following plans:

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

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

APPLICATION FOR PATENT should be made at the end of three years, before the Local Agent, sub-Agent or the Homestead Inspector.

Before making application for patent the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa, of his intention to do so.

W. W. CORY,

Deputy of the Minister of Interior.



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PRINCIPAL, HENRY W. AUDEN, M. A. Cambridge, late Sixth Form Master at Fettes College, Edinburgh.

The College will reopen for the Autumn term on Wednesday, Sept. 13th, 1905, at 10 a. m. Separate Preparatory Department for boys between the ages of 9 and 23, with separate staff and equipment. 50 acres of grounds. Separate infirmary with physician and trained nurse. Courses for University, Royal Military College and Business. Every facility for cultivation of sports and athletics. Examinations for Entrance Scholarships, Saturday, Sept. 16th, 1905. Special Scholarships for sons of old pupils.

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1. A man and his wife for Steward and Matron of "College Residence," the boarding house of College students.

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4. Ten young women to work in dining rooms and kitchens of Acadia Seminary, Horton Academy and College Residence.

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A. COHOON,

Sec'y. Executive Committee.



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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, Wolfville, N. S. Envelopes for gathering these funds can be obtained free on application. The Treasurer for New Brunswick is Rev. J. W. Manning, D.D., St. John's N. B. and the Treasurer for P. E. Island is Mr. A. W. Sterns, Charlottetown. All contributions from churches and individuals in New Brunswick should be sent to Dr. Manning and such contributions P. E. Island to Mr. Sterns.

PORT CLYDE.—On Sabbath morning, Sept. 3rd, it was my privilege to baptize a young man. Geo. C. Durkee.

GOOD CORNER, CAR. CO., N. B.—Baptized two young men, Byron Gibson and Joseph Carmichael, Aug. 27, and received them into the membership of the Bloomfield and Good Corner church. B. S. Freeman.

CHEBOGUE AND ARCADIA, YAR. CO., N. S.—It was my privilege, on Sunday, Sept. 10th, to preach the Gospel to my beloved and tried friends of the churches at Chebogue and Arcadia, Yar. Co., N. S., after an absence since my retirement from the pastorate, of more than five years. The churches are greatly in need of a pastor, of which they have been deprived since the resignation of Bro. Grant, last spring. Any faithful man of God, who will seek to serve the Master among them, will find, as I did, as faithful and loyal a people as may be found anywhere. The field is compact and easily worked. P. E. Foster.

ONSLOW, N. S.—Last Sunday, I baptized Bro. Alvin Nelson, a young man of much promise. Our Sunday school workers are excelling their past records. At present we have decided to spend the winter in preparation and next spring to proceed with rebuilding. Will not some of our Baptist architects be generous enough to denote the plans and specifications of a neat, inexpensive country church with seating capacity for 200, and vestry and classroom accommodations. Both the Presbyterian and Methodist pastors on behalf of their congregations, offered us the use of their churches, a proof of Christian love, we greatly appreciate. W. H. Jenkins.

September 13.

ANTIGONISH.—Since returning from the pastorate of the Antigonish church in June, I have been seeking to recruit my health; and with some little measure of success. It seems wise that a year of freedom from pastoral care should be taken. Meantime I hope to be useful to the Kingdom in some way. My experience bids me say to my brethren who are going full steam ahead, "Do thyself no harm." The congregation here is small, but intelligent, loyal and kind. There is a comfortable parsonage and a neat and attractive house of worship. We shall treasure the memory of this people who have been so kind to us, and pray that God may soon send them a pastor. Correspondents will please address me at Wolfville. F. H. Beals.

BENTON, N. B.—I have lately spent one of the pleasantest and busiest weeks of my life with Rev. C. N. Barton, the genial and energetic pastor of this church. The pastor had already held a few meetings and the presence of the Lord was in evidence from the beginning. My memory turns with special gratitude to the season of prayer which closed the evening meetings, when men and women of God became wrestling Jacobs. Praise God for the Mount of Transfiguration which gave us glimpses of His glory. In the work of personal dealing with souls, Pastor Barton unites in nice proportion the two qualities, tact and faithfulness. My stock of pastoral lore is richer from converse with him. W. H. Jenkins.

Onslow Station, N. S., Sept. 13.

MONTAGUE, P. E. I.—I am back at work again. My health has very much

improved and I hope to be as well as ever in the near future. During my illness my pulpit has been supplied by Rev. J. G. A. Belyea, Rev. W. L. Archibald, Rev. W. H. Robinson, Rev. M. A. McLean, Rev. Mr. Robertson (Pr. why.), and Rev. J. D. McLeod. We thank these brethren for that help, which was highly appreciated by the people, and helped a disabled pastor to rest more comfortably on the Lord's Day. We held a successful tea at Sturgeon last month and cleared up about \$200. We are getting new pews into our house of worship there having already had installed a new organ. Georgetown has closed down for repairs. When we dedicated our house of worship there, we did not have time to finish the pews. They are now being filled and varnished and the house will be reopened for

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SAINT JOHN, N. B.

worship on the last Sunday of this month. My present post office address is: Aitkin's Ferry, P. E. I.

F. D. Davidson.

COUNTY CONVENTION.

The Guysboro' County Convention convened with the Goldboro Baptist church on Aug. 28th-29th. Monday p. m. Devotional service led by Bro. Payzant. At 3 p. m. President took the chair. Items of business were as follows:

1. Nominating Committee to report officers for the ensuing year.

2. Systemizing the Quarterly Meetings. Some profitable remarks and suggestions were made by the brethren. It was moved by Bro. Higgins, seconded by Bro. Nicolas that this county hold two conventions in the year, in the months of June and October. That place of meeting be left to president and secretary.

3. Grouping churches for evangelistic work. Bro. Higgins suggested that this be left to the pastors present to be considered at another sitting of this convention.

4. Report from churches. Nine out of the sixteen churches reported. In this connection Bro. Carter reported some misunderstanding between his field and the Home Mission Board. Brother Higgins was appointed with Bro. Carter to look into the condition of the field, and to report at next convention.

5. Report of Nominating Committee. Report was received and adopted and the following officers elected—Rev. M. S. Higgins, President; Rev. O. N. Chipman, Secretary-Treasurer. After prayer by Bro. Payzant the meeting adjourned.

Evening session.—Devotional service led by Bro. Kinley, after which the new president took the chair. Singing by choir and prayer by Bro. MacLearn. The president then introduced the first speaker of the evening, Prof. DeWolfe, of Acadia Seminary, who made a strong appeal for that institution. Next the president called on Bro. Rutledge of the H. M. Board, to present the Home Mission work. Bro. Rutledge in his pleasing way gave a stirring address, the key-note of which was, "Every church should have the Missionary spirit." Bro. MacLearn moved, seconded by Bro. S. G. Giffin, that a vote of thanks be tendered these two brethren for their admirable addresses.

Tuesday morning session.—Devotional service led by Pastor Higgins. Then the president called on Bro. MacLearn to open the parliament, in the absence of Bro. Beals. This he did admirably bringing before the meeting



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three questions to be discussed, viz., Divorce, Intemperance, Mormonism. Discussion was entered into by Bros. S. R. Giffin, Nicholas, MacDougall, Kinley, Payzant, Rutledge and Pastor Higgins. Bro. MacLearn closed the discussion.

Afternoon session.—After the Ladies Missionary Conference the pastors met to discuss the "grouping of churches for evangelistic work." The decision was arrived at and laid on the table until the October meeting, which meeting takes place at Boylston. It was moved by Bro. MacLearn, seconded by Bro. Nicolas, that any church wishing the assistance of the Home Mission evangelist, that the pastor of said church correspond with the president and secretary, thus forming an executive committee for this convention. The meeting adjourned with prayer by Bro. Carter.

Evening session.—Music by the choir. Scripture reading by Bro. Higgins. Prayer by Bro. MacDougall, after which Bro. Carter preached a strong sermon from Isaiah 33, I. Who hath believed our report. After this sermon Bro. MacDougall conducted an evangelistic service. A large number took part in this service. An invitation was given for decision. Quite a number manifested a desire to live a better life. After this meeting the president again took the chair. Bro. MacLearn moved, seconded by Bro. MacDougall, that a vote of thanks be tendered the kind people of Goldboro, the choir and Prof. Giffin for their assistance in making this convention such a success. Minutes of the sessions were then read by the secretary, and approved.

Meeting adjourned, with prayers and benediction by the president.

S. A. MacDougall, Sec'y pro tem. O. N. Chipman, sec'y elect.

E. Kemp, one of the experts of the fisheries department, has returned from British Columbia after successfully placing at different points in the waters of that province a large number of good sized lobsters.

MARRIAGES.

DORT-BOND.—At Canso, N. S., Sept. 14th, by Rev. O. N. Chipman, Hezekiah Dort and Ida Alice Bond.

PHINNEY-BEZANSON.—Married at Clarence, N. S., Sept. 13th, by Pastor H. H. Saunders, Maurice G. Phinney, and Emma G. Bezanson.

HEEKMAN-BANKS.—Married at Clarence, N. S., Sept. 12th, Joseph H. Heekman, of Lynn, Mass., and Estella C. Banks.

THURBER-THURBER.—At Freeport N. S., Aug. 29th, by Rev. I. B. Colwell, Erwin Thurber, to Liela A. Thurber, both of Freeport.

DIXON-LEAMAN.—At Moncton, Sept. 14th, by Rev. Ira M. Baird, M. A., George B. Dixon, to Mary B. Leaman, both of Moncton.

GILLEY-JONES.—At Guysboro, N. S., Aug. 30th, by Rev. C. S. McLean, Mr. Amos Gilley, of New Harbor, to Miss Annie Jones, of Roanhdale, N.S.

McCUMBER-WESTERN.—At Fairfield, N. B., Sept. 13th, by Rev. C. J. Steeves, Harris C. McCumber, of St. Martins, N. B., to Sadie B. Western, of Fairfield.

FREEMAN-NICKERSON.—At Port Clyde, Sept. 13th, by Rev. Geo. C. Durkee, Charles E. Freeman, of Sable River, to Lillian C. Nickerson, of Port Clyde.

COLPITTS-COLPITTS.—At Moncton Sept. 11, by Rev. Geo. E. Whitehouse, Sherman L. Colpitts, of Moncton, to Etta K., daughter of T. W. Colpitts, of Forest Glen.

BLOIS-MASON.—At South Rawdon, N. S., on Aug. 24th, by Rev. C. S. McLean, Mr. James B. Blois, and Miss Leila Mason, both of South Rawdon.

BAIRD-SKIDMORE.—At Springhill, N. S., by Rev. H. G. Estabrook, Nathan M. Baird, of Southampton, Cum Co., and Miss Blanche Skidmore, of Springhill.

KINNEY-SHAW.—On Wednesday evening, Sept. 6th, at the residence of the bride's parents, Arcadia, Yar. Co., by the Rev. P. R. Foster, of Berwick, N. S., Mr. Frederick M. Kinney, of Arcadia, and Bertha A., daughter of Dea. A. C. Shaw.

COLE-HIBBARD.—On Sept. 7th, at the home of the bride's father, St. Andrews, N. B., by Rev. A. W. Mahon, Carlos Sherman Cole, of Castleton, Vermont, to Helen Augusta Hibbard, eldest daughter of Dea. Geo. F. Hibbard.

HUNTER-McARTHUR.—At Springhill, N. S., by Rev. H. G. Estabrook, Joseph E. Hunter, of Leamington, Cum. Co., and Miss Myrtle McArthur, of Springhill.

FISHER-McCONNELL.—At the parsonage, Lewisville, by Rev. Ira M. Baird, M. A., John W. Fisher, of Coatesville, Kent Co., N. B., to Elida A. McConnell, of Dundas, Westmorland Co., N. B.

FREEMAN-McKINLEY.—Sept. 12th, at the residence of Wilbert McKinley, the bride's brother, by Rev. W. H. Jenkins, David Wilbur Freeman, of Amherst, to Miss Oressa McKinley, of Onslow, N. S.

FORD-DIAMOND.—At the Baptist Parsonage, Cavendish, P. E. I., Sept. 12th, by Rev. J. G. A. Belyea, B. A., Mr. Geo. Wallace Ford, of Ebenezer, and Miss Elizabeth Beatrice Diamond, of Winsloe Road.

GREENLAW AKERLY.—At the home of the bride's father, on the 30th of Aug. by the Rev. T. M. Munro, Bradley Greenlaw, of Greenock, and Lillian P. Akerly, of Pennafield, Char. Co., N. B.

MASON-MASON.—At the Baptist Parsonage, Boylston, N. S., on Sept. 11th, 1905, by Rev. S. A. Macdougall, James Edward Mason, of Country Harbor, to Miss Mary E. Mason, also of Country Harbor.

SABEANS-NEEVES.—At Apple River, Cumberland Co., N. S., on Thursday, September 7th, 1905, by Rev. Ward Fisher, Nathan Sabeans, of Port Lorne, Annapolis Co., N. S., to Miss Mary Neeves, of West Apple River.

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KILLAM-CLARK.—At the Tyrone Baptist church, P. E. I., Aug. 30th, 1905, by Rev. David Price, North River, Harry Benjamin Killam, Hamilton, N. Y., to Edythe Lyona Clark, daughter of Mr. James Clark, Augustine Cove, P. E. I.

DEATHS.

BLACK.—At his home in Amherst, on Thursday, September 14th, Hon. Thomas R. Black, in the seventy-third year of his age.

OUTHOUSE.—At Tiverton, N. S., Aug. 2, Nicholas Outhouse, 81 years of age, leaving four sons and a large circle of friends. Our brother was baptized some twenty-five years ago, by Father Wallace and always remained a member of the Tiverton Baptist church. We hope to meet in the better land.

REID.—At Advocate, Cumberland Co., N. S., on Saturday, Sept. 9th, 1905, George Judson Reid, in the 59th year of his age. His death resulted, after a few days illness from blood-poisoning of a virulent type. He leaves a wife and five children and a large family connection to mourn their loss. The memory of the calmness and preparedness with which he faced the future will be a great comfort to a loving family in their affliction.

The funeral service on Sunday afternoon was conducted by Rev. Ward Fisher, assisted by Rev. Mr. Pates, Free Baptist, and Rev. Mr. Barrett, Methodist.

HIGGINS.—At Freeport, N. S., August 9th, Mrs. George Higgins, in the 46th year of her age, leaving a husband and six children to mourn their sad loss. For a number of years she has been confined to her home through sickness, but bore her sufferings with marked Christian fortitude. About twenty-five years ago Rev. Isaiah Wallace baptized her, she then being an invalid was baptized with the assistance of one of the deacons in her chair. Many thought it a most presumptuous thing, but instead of her receiving any injury from it, she began to improve immediately after it. She died as she lived, trusting only in the meritorious work of her blessed Redeemer.

LYNDS.—At Wallace Bay, on June 22nd, Mr. Jacob Lynds, aged 72 years. Fifty years ago during the pastorate of Rev. Samuel Thompson, our brother was converted and baptized, joining the Wentworth church, later moving to Wallace Bay, he joined the Wallace River church by letter. He lived a godly devoted Christian life, ever standing by his pastor, and contributing liberally to the support of the church. Our brother, by his exemplary Christian life, and adherence to the leadership of Christ, won many friends both in the church and community. His family find comfort in the assurance that their loss is his gain.

LOCKE.—At his home in Lockeport, N. S., September 9th, our brother John F. Locke, aged 63 years, passed away after an illness of over two months. Not naturally of a very strong constitution, a combination of troubles soon weakened him, and he was parted from us for a little while. He was baptized in the spring of 1880 during the pastorate of the late Rev. J. A. Durkee, and has adorned his profession with a quiet consistent Christian life. Loved and honored in home, church and community, he will be missed; but we have learned to say, "Thy will be done." He leaves in the hitherto unbroken family circle a widow, three sons, and four daughters. May all find sustaining grace for their hours of loneliness and sorrow. Pastor Mason was assisted in the services by the Revs. Dr. Miller, of Yarmouth, McKinnon and Munro, of this town. Bro. Munro returned touchingly to the rescue of his little daughter from the water last winter by the deceased.

FAITH'S LEADING.

God's ways are full of goodness wherever we look. Faith looks up and sees God's goodness above us; hope looks ahead and sees God's goodness in the ways before us.

child is that of the heart; it is helpful. A poet's love for nature is that of the soul; it is wondering, admiring. A friend's love for a friend is that of the mind; it is intellectual sympathy—communion.

I venture to say that the hardest place for those disciples to begin to preach was in their own city, Jerusalem. Then Judea was the next hardest place and Samaria was the next hardest.

God is a shower to the heart burned up with grief; God is a sun to the face deluged with tears.—Joseph Roux.

HOW TO LIVE.

Try so to live in the light of God's love that it becomes a second nature to you, tolerate nothing adverse to it, be continually striving to please him in all things.

DISAFFECTED CHURCH MEMBERS.

Every church has a group of members who, on account of some grievance, have become disaffected and offended. As a result, they have ceased walking with the church; they take no part in its activities.

God of the Dew, In gentlest ministry, As silently Would I some soul refresh anew. God of the Sun, Far flaming heat and light, Be my delight On radiant errands swift to run.

FAITH.

Jesus, Friend unchanging, Thou art at our side; Through the stress and turmoil, Thou art still our guide. Oft our eyes are holden And we see Thee not; Oft, in bitter anguish, Think Thou hast forgot.

THE THREE CORDS OF LOVE.

There are three kinds of love—perhaps, rather, I should say, three instruments on which love plays. It may manifest itself through the heart, through the soul, or through the mind.

He who works with joy and cheerfulness in the field which he himself has found and chosen will acquire knowledge and skill, and his labor will be transformed into increase and newness of life.—Selected.

The noisy waves are failures, but the great silent tide is a success. Do you know what it is to be failing every day and yet to be sure that your life is, as a whole, in its great movement and meaning, not failing but succeeding?—Phillips Brooks.

Advertisement for Stuart's Dyspepsia Tablets. Includes illustration of children and text: 'For the Little Ones To Keep Their Digestion Perfect Nothing is so Safe and Pleasant as Stuart's Dyspepsia Tablets'.

Advertisement for Intercolonial Railway. Includes text: 'INTERCOLONIAL RAILWAY On and after SUNDAY, June 4, 1905 trains will run daily (Sunday excepted) as follows: TRAINS LEAVE ST. JOHN.'

Advertisement for Doan's Kidney Pills. Includes illustration of a man's back and text: 'DOAN'S KIDNEY PILLS THAT'S THE SPOT! Right in the small of the back. Do you ever get a pain there? If so, do you know what it means? It is a Backache.'

Advertisement for Woodill's German Baking Powders. Includes text: 'Woodill's German are characteristic of excellence and purity. Fire Insurance effected on Dwellings, Furniture, Stocks and other insurable property.'

Vertical text on the far right edge of the page, partially cut off, including words like 'Squire Nick', 'office the oth', 'the newspaper', 'with a child', 'in a loud vo', 'I guess', 'ing for,' 'aside his pap', 'You Squi', 'man, sharply', 'I'm looking', 'suit.', 'Whom c', 'against?' 'qu', 'man release', 'some mild g', 'fed more h', 'I want t', 'my boardin', 'What has', 'She's g', 'squire, and', 'Yes, you', 'suing her f', 'but how', 'your dispe', 'Well,' 'I broke a', 'to her, and', 'said that I', 'paid her fo', 'want to', 'pan.', 'Now, I', 'said the se', 'do anything', 'take ten c', 'cery and', 'then take', 'get your d', 'But ca', 'asked the', 'You mi', 'might cos', 'stead of s', 'here and', 'a new l', 'time, and', 'der your', 'The la', 'five cents.', 'And y', 'Wor', 'It is', 'physician', 'the cura', 'else than', 'Indeed,', 'who seek', 'of drugs', 'of correc', 'cian writ', 'he made', 'Nature's', 'Before', 'I was b', 'custom', 'au lat)', 'small cu', 'and two', 'cups at', 'In th', 'opel, w', 'gion, a', 'prescrip', 'briest', 'medicin', 'last r', 'were o', 'quit it', 'ing En', 'The', 'but in', 'toms r', 'tried t', 'age. Th', 'aband', 'the ne', 'on'oor', 'spirat', 'Food', 'ago a', 'nervou', 'pains', 'blues', 'to me', 'ing o', 'ed me', 'vise', 'given', 'Mich.', 'The

This and That

A LAWSUIT.

Squire Nickerson was sitting in his office the other day leisurely reading the newspaper, when a man rushed in with a child in each hand and asked in a loud voice for Squire Nickerson. "I guess I'm the man you are looking for," answered the squire, laying aside his paper.

"You Squire Nickerson?" asked the man, sharply. "Well, you are the man I'm looking for, and I want to file suit."

"Whom do you wish to file suit against?" queried the squire. Here the man released the children and began some mild gesticulations, which signified more heat to follow.

"I want to sue a woman down at my boarding house."

"What has she done?"

"She's got a dishpan of mine, squire, and I want to sue her for it."

"Yes, you might get the dishpan by suing her for it," agreed the squire, "but how does she happen to have your dishpan?"

"Well," said the stranger slowly, "I broke a lamp chimney belonging to her, and she took the dishpan. She said that she would keep it until I paid her for the lamp chimney. But I want to sue her, and get the dishpan."

"Now, look here, my good man," said the squire, "you don't want to do anything of the kind. You want to take ten cents, go down to the grocery and buy a lamp chimney, and then take it down to this woman and get your dishpan."

"But can't I get it by suing her?" asked the man stubbornly.

"You might get the dishpan, and it might cost you several dollars. Instead of spending car fare to come up here and see me, you could have had a new lamp chimney bought by this time, and your dishpan would be under your arm."

"The lamp chimney will cost only five cents."

"And you wanted to bring suit

HONEST PHYSICIAN.

Works with Himself First.

It is a mistake to assume that physicians are always skeptical as to the curative properties of anything else than drugs.

Indeed, the best doctors are those who seek to heal with as little use of drugs as possible and by the use of correct food and drink. A physician writes from Calif. to tell how he made a well man of himself with Nature's remedy.

"Before I came from Europe, where I was born," he says, "it was my custom to take coffee with milk (cafe au lait) with my morning meal, a small cup (cafe noir) after my dinner and two or three additional small cups at my club during the evening.

"In time nervous symptoms developed, with pains in the cardiac region, and accompanied by great depression of spirits, despondency—in brief, 'the blues!' I at first tried medicines, but got no relief and at last realized that all my troubles were caused by coffee. I thereupon quit its use forthwith, substituting English Breakfast Tea.

"The tea seemed to help me at first, but in time the old distressing symptoms returned, and I quit it also, and tried to use milk for my table beverage. This I was compelled however to abandon speedily for while it relieved the nervousness somewhat, it brought on constipation. Then by a happy inspiration I was led to try Postum Food Coffee. This was some months ago and I still use it. I am no longer nervous, nor do I suffer from the pains about the heart, while my 'blues' have left me and life is bright to me once more. I know that leaving off coffee and using Postum healed me, and I make it a rule to advise my patients to use it." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

rather than settle the trouble for a nickel?" asked the squire, incredulously.

"Never thought of settling it the way suggest, squire," remarked the man after a thoughtful pause, "but I reckon you are right." Whereupon he took his two children by the hands and left the office.

"Much obliged, squire," he shouted, as the trio clattered down the stairs. —Indianapolis News.

"Young man," said the pompous individual, "I did not always have this carriage. When I first started in life I had to walk."

"You were lucky," said the youth. "When I first started in life I could not walk." —Chicago News.

DEFINING A STATESMAN.

Horatio G. Herrick, of Lawrence, Mass., for many years sheriff of Essex county, took a lively interest in the schools of his home town. Shortly after Garfield's death Mr. Herrick visited one of the schools and made an address upon the life of the statesman. He asked:

"Now, can any of you tell me what a statesman is?"

A little hand went up, and a little girl replied: "A statesman is a man who makes speeches."

"Hardly that," answered Mr. Herrick, who loved to tell this story. "For instance I sometimes make speeches, and yet I am not a statesman."

The little hand again went up, and the answer came triumphantly: "I know; statesman is a who makes good speeches."

THE PLANS WEREN'T READY.

General Grant records a good story that used to amuse him greatly, of a certain rough carpenter who accompanied "Stonewall" Jackson in many of his marches.

On one occasion, when he was making a rapid movement he came to a deep stream; the bridge had been burned, and it was necessary it should be restored as soon as possible.

Jackson sent for his engineers, and the carpenter, telling them what was required, and the engineers retired to their tents to prepare their plans.

Two hours later the carpenter reported: "General, that bridge is finished, but them picter's a'nt come yet."

Agnes—How's Cousin Percy getting on at college? I hear he's gone into athletics.

Uncle Peter—Yes, he's quarterback on the football team, and he's full-back in his studies.—Brooklyn Life.

1. All boarding houses are equal to the same boarding house.
2. Boarders in the same boarding house and on the same floor are equal to one another.
3. The landlady of the boarding house is an obliging, angular figure that cannot be described; but is equal to anything.
4. A wrangle is the disinclination to one another of two boarders that meet together but are not on the same floor.
5. All other rooms being taken, a single room is said to be a double room.—Punch.

Among examples of American humor recently given in The Nineteenth Century and After is a story which a bright ornament of the English bench is said to have told more than once.

A speaker in a Western town had started out to show that there might be great differences between national and local reputation. He had said "A man can't always tell what his neighbors think of him," when he was interrupted by one of his hearers.

"I came mighty near knowing once," said the man, with a reminiscent look, "but the jury disagreed." —Youth's Companion.

Tumors Conquered Without Operations

Unqualified Success of Lydia E. Pinkham's Vegetable Compound in Cases of Mrs. Fox and Miss Adams.



One of the greatest triumphs of Lydia E. Pinkham's Vegetable Compound is the conquering of woman's dread enemy, Tumor.

So-called "wandering pains" may come from its early stages, or the presence of danger may be made manifest by excessive menstruation accompanied by unusual pain extending from the ovaries down the groin and thighs.

If you have mysterious pains, if there are indications of inflammation ulceration or displacement, don't wait for time to confirm your fears and go through the horrors of a hospital operation; secure Lydia E. Pinkham's Vegetable Compound right away and begin its use and write Mrs. Pinkham of Lynn, Mass., for advice.

Read these strong letters from grateful women who have been cured:

Dear Mrs. Pinkham:— (First Letter.)

"In looking over your book I see that your medicine cures Tumor of the Uterus. I have been to a doctor and he tells me I have a tumor. I will be more than grateful if you can help me, as I do so dread an operation."

—Fannie D. Fox, 7 Chestnut St., Bradford, Pa.

Dear Mrs. Pinkham:— (Second Letter.)

"I take the liberty to congratulate you on the success I have had with your wonderful medicine.

"Eighteen months ago my monthlies stopped. Shortly after I felt so badly I submitted to a thorough examination by a physician, and was told that I had a tumor on the uterus and would have to undergo an operation.

"I soon after read one of your advertisements and decided to give Lydia E. Pinkham's Vegetable Compound a trial. After taking five bottles as directed, the tumor is entirely gone. I have again been examined

by the physician and he says I have no signs of a tumor now. It has also brought my monthlies around once more; and I am entirely well. I shall never be without a bottle of Lydia Pinkham's Vegetable Compound in the house."

—Fannie D. Fox, Bradford, Pa.

Another Case of Tumor Cured by Lydia E. Pinkham's Vegetable Compound.

Dear Mrs. Pinkham:—

"About three years ago I had intense pain in my stomach, with cramps and raging headaches. The doctor prescribed for me, but finding that I did not get any better he examined me and, to my surprise, declared I had a tumor in the uterus.

"I felt sure that it meant my death warrant, and I was very disheartened. I spent hundreds of dollars in doctoring, but the tumor kept growing, till the doctor said that nothing but an operation would save me. Fortunately I corresponded with my aunt in the New England States, who advised me to try Lydia E. Pinkham's Vegetable Compound before submitting to an operation, and I at once started taking a regular treatment, finding to my great relief that my general health began to improve, and after three months I noticed that the tumor had reduced in size. I kept on taking the Compound, and in ten months it had entirely disappeared without an operation, and using no medicine but Lydia E. Pinkham's Vegetable Compound, and words fail to express how grateful I am for the good it has done me."

—Miss Luella Adams, Colman Hotel, Seattle, Wash.

Such unquestionable testimony proves the value of Lydia E. Pinkham's Vegetable Compound, and should give confidence and hope to every sick woman.

Mrs. Pinkham invites all ailing women to write to her at Lynn, Mass., for advice.

Lydia E. Pinkham's Vegetable Compound; a Woman's Remedy for Woman's Ills.

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If held tightly
Then rubbed lightly
And struck rightly
Will BURN BRIGHTLY.

Ask your grocer for a box. TRY THEM.

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Containing the Hymns with Tunes This supplying a long-felt want to the CHOIRS and ALL who assist in singing in the church services.

This book is in general use in Ontario and other parts of Canada. Has also been commended favorably by the recent Association at Wolfville, N. S.

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Size 5 1/2 x 8 inches.

No.	Net Price
B. 1. Cloth Boards, gold lettered, red edges.	\$1.00
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F. 1. Cloth Flush, sprinkled edges.	0.15
F. 2. Cloth Boards, gold lettered, gilt edges.	0.25
F. 4. Paste Grain, round corners, gilt edges.	0.50
F. 5. French Seal, padded, round corners, red under gold edges.	0.75

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The Argentina Chamber of Deputies has adopted a bill abolishing all export duties.

NEWS SUMMARY.

As a testimonial of good character a woman at Halifax, England, police court on the 28th ult., produced her marriage lines.

A municipal athletic ground, with an immense stand to accommodate 100,000 spectators, is being considered by the Liverpool corporation.

Since 1892 no newspapers have been printed on Sunday in Norway, and since 1895 no bread has been baked on that day.

The French War department is experimenting with a machine gun which is to fire three hundred bullets in less than a second.

Every year the American meat trade at Birkenhead increases, and it has now attained enormous proportions, involving £15,000,000 per annum.

A dyer, of Hamburg, convicted of burglary, told the magistrates that he only practiced burglary on Sundays and did it for "relaxation of the mind."

Somerby estate, Lincolnshire, the birthplace and residence of Lord Tennyson, was offered for sale by auction at the Mart, but was withdrawn at £13,900.

A money-lender of Naples committed suicide and left his fortune for the building of a hospital for incurables. "I obtained my money from the rich," he wrote, "and they wrenched it from the poor, to whom it now returns."

Dr. Edward Ryan of Kingston, Ont., chief medical officer of the C. M. B. A., has been appointed medical superintendent of Rockwood Asylum. Dr. Ryan is president of the Kingston conservative association.

Acting under instructions of Fred A. Jones, Customs Inspector Officer Clark, at Campobello, seized the "Eastport, Maine," schooner Glendale Campobello today for failing to clear from that port last summer.

There are three great Mohammedan universities at Cairo, Tunix and Fez, all African, another is being built up at Khartoum. Until very lately they have all been devoted to Mohammedan law and religion and have fallen into ignorance and decadence.

The Viking, the new steamer of the Isle of Man Company, has just run from Dublin to Douglas at the rate of 21.1 knots an hour. That is 27.7 statute miles an hour. No other passenger steamer either channel or ocean, has equalled this speed.

One million three hundred thousand dollars will be required to fit up and put into proper shape the public schools of Philadelphia under the reform regime, including one hundred thousand dollars for renewing heating plants alone. If new furniture and fittings badly needed were also supplied, it would take another hundred thousand dollars.

A correspondent writing from Digby, N. S., says that a Mr. Bluet who is lecturing in his own interest in that part of the country represents himself as a Baptist minister. We find that the name of William Bluet, who is presumably the person alluded to, has not appeared in the Baptist Year Book since 1902. We also find in the minutes of the Southern N. B. Baptist Association for 1903, (see Year Book 1903, page 176) the following item: "Committee on Standing of Ministers recommended that the name of William Bluet be dropped from the list of ordained ministers, and that the clerk so inform Mr. Bluet and the 3rd Springfield church."



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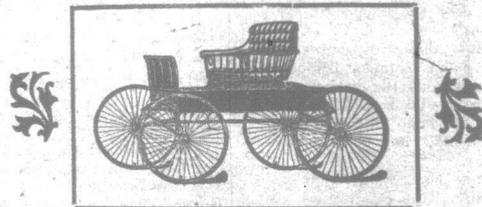
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