

Messenger and Visitor

THE CHRISTIAN MESSENGER,
VOLUME LXV.

THE CHRISTIAN VISITOR
VOLUME LIV.

Vol. XIX.

ST. JOHN, N. B., WEDNESDAY, DECEMBER 2, 1903.

No. 48

Different Views. The *London Times* very cordially supports President Roosevelt and Secretary Hay on the back in reference to their management of the Panama business. "Apparently," says the *Times* "the consummate ability with which President Roosevelt and Secretary Hay have carried through the whole business has won reluctant approval even in very antagonistic quarters among their fellow countrymen. Seldom do the barriers of obstruction collapse so satisfactorily." Some of the United States legislators are by no means so complimentary. Senator Morgan, speaking in Congress the other day, criticized the action of the Administration in regard to Panama, and read the correspondence bearing on the resolutions to show that the President had known of the uprising in the Isthmus before it began, and stood ready with armed ships to protect those engaged in it. The senator contended that Colombia had had a perfect right to suppress the uprising on the Isthmus and declared that the United States had failed entirely to observe its treaty obligations in pursuing the course it had taken. That course, he predicted, would be disastrous and would involve the loss both of men and treasure.

Sir Louis Jetté on the Boundary

Decision.

The judgment of Sir Louis Jetté, the senior Canadian Commissioner, upon the Alaska boundary decision has just been published. It will be remembered that Sir Louis and Mr. Aylesworth, the junior Canadian Commissioner, were convinced that the decision reached by the majority of the commission was not judicial, and accordingly protested against the decision and refused to sign it. In the judgment referred to above, Sir Louis Jetté gives the reasons why he and his fellow commissioner found it impossible to agree with the majority or to sign the decision. Sir Louis calls attention to the composition of the tribunal and the duties of the commissioners as defined by the first article of the treaty, which is as follows: "The Tribunal shall consist of six impartial jurists of repute, who shall consider judicially the questions submitted to them, each of whom shall first subscribe an oath that he will impartially consider the arguments and evidence presented to the tribunal, and will decide thereupon according to his true judgment."

This makes it clear, as Sir Louis shows, that the commissioners were not entrusted with the power to make a new treaty and it was not in their province to make concessions for the sake of an agreement, they had simply to give a judicial interpretation of the treaty submitted to them, and if a majority could not be found to agree, the way would still be left open for the Governments of both countries to settle the difficulty by mutual concessions if they found it to be advantageous. Sir Louis Jetté then proceeds to quote the terms of the arrangement of 1903, upon which the tribunal proceeded. And he goes on to deal with the seven questions upon which the tribunal were to answer. In regard to the second question—that having reference to the location of Portland Channel,—he says:—"When this second question was put to the commissioners, at the time of rendering the award, every one of them, as will appear by the official report, answered that the Portland Channel was the channel that passed—contrary to the American contention—to the North of Pease and Wales Islands. But on the sub-question being put, the majority of the Commission decided that after passing north of Pease and Wales Islands, which lie directly to the westward of Pease and Wales Islands; should make a curve there, and abandoning its northern course, should reach the sea through Tongass Passage instead of following the continuous straight line which at that moment before had been found to be the proper one. I voted against this sub-proposition because I found that it was totally unsupported either by argument or authority, and was, moreover, illogical. The Commission had, just a moment before, decided—and very properly, I believe—that Portland Channel, as described by Vancouver, was that channel indicated on all the maps running straight to the sea; it had refused to accept the contention of the United States to have it leave its northern course, and making a curve at Pease Island, to run through Observatory Inlet, and all at once it was decided that this very channel shall make a curve lower down, that it will now leave its straight northern course and run into the sea through Tongass Passage. The result of this last decision on the sub-question above mentioned, is to deprive Canada of the two islands which lie at the very entrance of Portland Channel, Sitklan and Kannaghunut Islands. It will strike the eye of everyone who looks at the map that the positions of those islands, at the entrance of the channel, is a most important one, from a military point of view, and that the loss of them to Canada may be felt seriously in the

future." Dealing with the other questions in the light of the treaty of 1825 with Russia and of the circumstances under which it was negotiated, Sir Louis Jetté finds it impossible to believe that the intention of the parties to this treaty was that the strip of territory secured to Russia should be traced so as to run up to the sources of all the rivers and the heads of all the inlets which passed through this strip to reach the sea. "This, however," says Sir Louis, is the meaning which the majority of the tribunal has given to this treaty when by an interpretation of the word coast, which appears to me to be forced and untenable under the circumstances, they are led to say that Lynn Canal is the ocean, and that the coast of the ocean means equally the coast of the Lynn Canal." The other most important point was as to how and where the commissioners should fix the new boundary line. The convention of St. Petersburg says that the boundary line, "Commencing from the southernmost point of the island called the Prince of Wales Island, which point lies in the parallel of 50 degrees 40 minutes north latitude, and between the 131st and the 133rd degree of west longitude (Meridian of Greenwich) the said line shall ascend to the north along the channel called Portland Channel as far as the point of the continent where it strikes 56th degree of north latitude; from this last mentioned point the line of demarcation shall follow the summit of the mountains situated parallel to the coast as far as the point of intersection of the 141st degree of west longitude of the said meridian; and finally from the said point of intersection, the said meridian line of the 141st degree, in its prolongation as far as the Frozen Ocean, shall form the limit between the Russian and British possessions on the continent of America on the northwest." The United States commissioners contended that there is no such chain of mountains and the line should be drawn thirty-five miles from the coast. On the other hand, the British contention was that such mountains do exist as are described in the treaty. Sir Louis says: "The treaty of 1825 clearly indicates, in my opinion, that the mountains which were to constitute the boundary line, were those nearest to the coast. In fact, when the treaty says: 'The summit of the mountains situate parallel to the coast,' it evidently points to the mountains on the coast, those which are situated on the border of the coast, and if we were to suppose two chains of mountains, one parallel to the other, the one which would lie the farthest from the coast would not be situated parallel to the coast, but it would be situated parallel to the other chain of mountains. Therefore, the first range of mountains, the one nearest to the coast, is the one which is alone indicated by the treaty. This, to me, seems unanswerable. Again, Sir Louis says: 'There is no doubt in my mind that the mountains indicated by the treaty are those situated nearest to the coast. Nevertheless, instead of following the evident meaning of the treaty, the majority of the tribunal have adopted a line which, at a number of points of its course, rests on mountains which lie far from the coast, and are separated from it by nearer ones, which ought consequently to have been chosen in their stead, as the points of demarcation of the line. I found it impossible, under such circumstances, to concur in this arbitrary determination of a line which, although it does not concede all the territory they claimed to the United States, nevertheless deprives Canada of the greater part of that to which she was entitled.'"

Duke of Devon- shire Speaks.

A great demonstration in Queen's Hall, London, last week under the auspices of the Free Food League, the Duke of Devonshire was the principal speaker. It was the Duke's first public speech since his resignation as Lord President of the Council. The gathering is spoken of as the first important meeting of the Free Fooders as an offset to the active propaganda of the Tariff Reform League. As reported in the despatches, the Duke declared his decided opposition to taxation of food and to any form of preference. The taxation of food he regarded as the keynote of the entire policy to which he took exception. He was prepared to prove that Mr. Chamberlain's Glasgow budget would entail a tremendous loss on the consumer, while the working men's expenses would be increased ten per cent. He believed that no greater fallacy has ever been produced than that the prohibition or restriction of imports from abroad would increase the profitable employment of capital at home. The country, the Duke contended, was prospering everywhere, yet Mr. Chamberlain asserted that only stagnation existed. The Duke intimated that he was not altogether opposed to retaliation. There might be a difference of opinion as to the extent to which retaliation might legitimately go, and had he been assured that a moderate

use would be made of the power of retaliation, he might still be a member of the Government, but it would only make matters worse if in addition to the existing hostile tariffs against themselves, they built up walls which would prohibit and restrict the importation of goods which for their own advantage they took from other nations.

A Remarkable

Escape.

A remarkable instance of asphyxiation through coal gas, but happily without fatal effects, is reported from Galt, Ont. A Mrs. McKenzie and her ten year old daughter went to bed on Friday evening, and the time, from then until the following Sunday forenoon is a blank to them. A relative of the family, observing that the little girl was not at Sunday School on Sunday morning, called at the McKenzie house to see if all were well. He found the little girl walking around the house in a dazed condition and the mother unconscious. A new coal stove had been put into the house on Friday, and the fumes escaping from it had caused asphyxiation, but fortunately not so complete as to cause death. When the sufferers were removed to another house and medical assistance secured they revived, and it is expected they will recover. Their recovery under the circumstances is very remarkable.

Lord Rosebery on the Fiscal

Question.

Lord Rosebery delivered a vigorous and telling speech on the fiscal question in Surrey Theatre, London, on Wednesday evening of last week. There were 20,000 applications for tickets of admission, but the number admitted had to be limited to the capacity of the hall, which is about 3,000. His lordship afterwards addressed an overflow meeting, and at both meetings was given an enthusiastic reception. Lord Rosebery referred to Mr. Chamberlain as "a modern Jeremiah," whose assertions that the country had been desolated had been refuted by facts. Mr. Chamberlain said the country was ruined, while Mr. Balfour, on the other hand, said the country was extremely prosperous, but soon would be ruined. The Board of Trade blue book, however, had decided against both of these contentions. The speaker said that the condition of the people generally had been improved, while the workingmen were enjoying greater prosperity. If distress existed in the country it was because of the unwise expenditures of the Government, which during the last decade had increased sixty-two per cent., while during the previous ten years there had been an increase of only seven per cent. "Instead of curbing this growing expenditure," said Lord Rosebery, "Mr. Chamberlain discovered a disease which had no existence and proposed a remedy which would make the disease worse, namely, the increase in the cost of every commodity." Alluding to the cry that Great Britain was being made the dumping ground for the over-production of protected countries, Lord Rosebery said that during recent years Canada had "dumped" in Great Britain nearly as much iron as all the "dumping" countries put together. A committee of experts, said the speaker, would have to distinguish between foreign and imperially "dumped" and "sweated" goods. "The first result of Mr. Chamberlain's policy," continued Lord Rosebery, "would be to plunge Great Britain into a great fiscal warfare with our cousins, the United States; as the result of which Great Britain would lose everything and gain nothing. It would mean a practical severance, far more than a fiscal severance, and would blight the fairest hope of the two nations." In summing up, Lord Rosebery said that Mr. Chamberlain had not proved his case and that the evils of which he complained existed only in his imagination. A real remedy for adverse conditions could only be reached by stimulating practical, technical and commercial education, reducing the national expenditure and the drink bill of the people, encouraging the growth of cotton within the empire, teaching commercial travellers how to study the tastes of the people they visited, and through other simple and practical steps which would be a better training for trade competition than mandates for negotiat on with foreign countries.

For \$1.50 the Messenger and Visitor will be sent postpaid to any address from date until Dec. 31st, 1904.

Kindness of Unanswered Prayers.

BY REV. J. R. MILLER, D. D.

There are some of our prayers which God loves us too well to answer. If He did what we plead with Him, sometimes agonizingly, to do, he would withdraw from us great blessings. But He would rather resist our pleading and disappoint us than impoverish our life by letting us have what we want!

In one of St. Peter's epistles is a little phrase of three words which casts a world of light on many things in life which seem hard. The writer is speaking of trials and says: "Now for a little while, if need be, ye shall be put to grief." "If need be" is the illuminating clause in this sentence. It shines like a star with heavenly light upon the darkness and pain of sorrow. There is a divine reason for the trouble which we long to get rid of. There is a blessing in the thing which is so hard to bear. To take it away would be to take a good, a Divine gift out of our life.

A marginal reading of an oft-quoted promise tells us that

Our Burden is the Gift of God to Us. This thought changes the meaning of the experience, in our life which is so hard to bear. A burden is something heavy, something hard to carry. It weighs us down, so that we feel as if we must last beneath it. It is natural for us to want to get rid of it. We say we could go on so much more easily, with much more celerity, if we could only lay off our heavy load. So we pray to God to take it away from us.

But just then our eye catches sight of the alternative reading: "gift"—our burden is God's gift to us. This unlovely, heavy, crushing thing, under which we are bowing in weakness—it is a gift of God to us. A gift from God! Then it must be good, there must be something gracious and loving in it. God would not give us something merely to make us suffer. He does not take pleasure in making our lives hard for us. This unwinning thing, this that causes us so much pain, unfolds in its unattractiveness a secret blessing. It is something we could not afford to have taken away. If only we could see the hidden treasure of good thing there is in it, we would no longer cry to God to have it removed.

The promise, therefore, about our burdens, is not that when we bring them to God he will lift them away. Very graciously does God tell us to cast them upon Him. This is one of the privileges of trust—we may take everything to God. But we are not told that we will be relieved of the heavy load we take to him, or that it will be lightened even so much as a feather's weight. Here is where many good people lose their faith. They thought that when they brought their troubles to God he would take them away. Now they cry to Him in their distress, from the midst of their difficulties, as they wait under the shadow of imminent sorrow, but nothing is changed, the bitterness does not become less bitter, the load gets no lighter, the torturing trouble is not removed. "God does not hear my prayer," the trembling heart says.

When we remember

Peter's "If Need Be,"

and the Psalmist's, "Thy burden is a gift from God," a new light falls upon the mystery. There is a meaning for this suffering, this sorrow, this hard struggle, this time of pinching want—it must stay until the work is done. The work of God which seems so empty of good, so full of evil, wraps up in its rough coat a diamond of Divine love and grace. A man picked up a large, round pebble. It seemed only a coarse-grained stone. But his trained eye saw something shining beneath the roughness and coarseness. He held in his hand a treasure which proved to be worth thousands of dollars. The experiences of our life which we look upon as most undesirable, which are so hard to endure, which we cry to God to have taken away—they have hidden in their unloveliness rich gifts of God.

It would be unkind in our Father to take away these things which we plead with him to remove. His kindness is shown rather in refusing our prayers. He cast the burden upon him as he bids us do, but it is still on our own shoulder. He does not carry it for us. Yet the prayer, is answered, answered, too, in a far better way than if the heavy weight were lifted off. "He shall sustain thee" is the promise. Instead of bearing the load for us he gives us strength so we can bear it ourselves. Thus we get the blessing of the "need be," and we do not lose the gift of God which came in the burden.

Besides, we are Divinely strengthened, and rise to new power as Christians. For it is a great deal better for us if God makes us strong, so we can carry our own loads, than if He carried them for us. It were better that Peter and John at the Beautiful Gate should make the lame man well, so that he needed no more to beg, than if they had given him alms enough to provide for him a whole year. God is much more eager to make something of us than He is to give us an easy time just for a few days—London Baptist.

The Christian's Treasures.

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

The constant question in the haunts of business men is—Where shall I find a safe investment? Our divine Master anticipated all such questions when he said:

for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal; but lay up for yourselves treasures in heaven." Paul was probably accounted a poor man at Corinth; for he earned his daily bread with a tent-maker's needle. But in God's sight he was a millionaire. He could say, "I know whom I have believed, and that he is able to keep that which I have committed to him against that day." The great Apostle had made Jesus Christ his Trustee. He had put his affections, his soul, and his everlasting hopes into his Saviour's hands; and when he reached heaven he knew that he would find the great deposit safe. He had made up nothing that moths could consume or rascals steal. His investments were in the real estate that never depreciates, and the Son of God had charge of it. So may every true Christian—whether in a brown stone mansion or in an attic—congratulate himself that what is more precious to him is the keeping of his Saviour.

The grand old tent-maker had other treasures laid up on high also; all the glorious spiritual results of his life were there. Brother and sister in Christ, so are yours and mine, however humble. And whatever we give up for our Master's sake increases our heavenly treasure. The profits which we might make and which we sacrifice, in order to keep a clean conscience, add to our wealth, for they make us rich towards God." Hoarding money, stealing time from prayer, and Bible reading, nursing popularity, all are wretchedly impoverishing. Giving up for Christ is an enriching process. Whatever we lay down here in order to please and honor our Master will be laid up to our account yonder. Our God is a faithful Trustee; he keeps his books of remembrance. He will reward every one according as his works shall be. Two talents will pay a grand dividend; yes, and even one talent will sparkle when some humble mission school teacher presents her class on the last great day and says, "Here am I Lord, and these children I brought to Thee!" When we speak of salvation as by grace and not "of works," we must not forget that other truth that God will judge us all according to our works. They will be laid up there. If the selfish sinner's "wages" are paid in hell, a Christian's wages are paid in heaven.

Compound interest will make some of Christ's servants magnificent millionaires. All that Paul gave up of worldly pelf and profit and fame and ease and emolument will stand to his credit up there; and the result of all this life of self-sacrifice for Jesus have been going on accumulating every day for eighteen centuries, and who can tell what they will amount to when the judgment morning breaks. People sometimes speak in a pitying tone of "poor ministers with small salaries." Wait until the treasure chests are opened up yonder, and see if anyone will call that hard-working soul-winner poor. John Bunyan when in jail comforted himself with the thought that he had "rich lordships" in those souls whom he had led to Jesus. What a Crosses the old tinker of Bedford will be when he comes into full possession of his inheritance!

Benjamin Chidlaw in the hard struggles of his boyhood sewed the skins of trapped animals into mittens in order to earn a few shillings; that log cabin experience fitted him for his great work as a pioneer of Western Sunday schools. I should not wonder if troops of children will salute him up in the Father's house. To John Eliot the converted Indian will be a star in his crown. Judson must have already met his "treasures" brought home from the mission fields in Burmah. I have just been reading the letter of our young American brother, Mr. R. P. Wilder, announcing the conversion of that Brahmin in India; his soul was filled with joy; for such a convert may make a breach in the wall of heathenism through which others will pour in. Who says that investments in foreign missions do not "pay?"

The simple fact is that the only investments that do pay interest through all eternity are those which are made for the cause of Christ and in his service. The gains are very steady up there. Poor city missionaries and frontier preachers and Salvation Army soldiers and godly needlewomen have their savings bank at God's right hand. Those banks never break. The only change from heavenly treasures is their enlargement. There is no corruption from within, and no consumption from without. The moth never gnaws there, and the burglar never breaks through to steal. It is impossible to compute what treasures every faithful, self-denying Christian may be storing away for his or her long life in glory. God keeps his record on high, and each good deed of love, each act of self-denial, each surrender of pride or worldly ambition for Jesus' sake will find sure remembrance there. "Follow Me, and thou shalt have treasures in heaven," says the Master. My dear reader, how much real estate have you got?—Evangelist.

Preaching Christ.

BY O. P. EACHES.

Paul gave the spirit of his ministry in the words: "I determined not to know anything among you save Jesus Christ and Him crucified." These words we often interpret in a one-sided way. They make the ministry the iteration and the reiteration of the simple story of the gospel. In heathen countries doubtless this must be the method of the missionary. It is needful to fill the mind full of the facts of Christ's life. The story of his life, his teachings, his wonderful deeds, his sufferings, death and

of presentation, first in its weighty character was the presentation of Jesus Christ, whose death availed for our sin.

An examination of Paul's letter to the Corinthians will show how the preaching of a crucified Christ covered the whole range of thought and life. He looked upon the life of the Corinthians, in all its details, in the light of the principles of Christianity. He condemned the parties in the Corinthian church because Christ was not divided. He condemned partisanship in the church because they were not baptized into the name of a man, but into Christ. All leaders and all the truth belonged to each of them. He condemned impurity in the body. He condemned a reckless disregard of the weak brothers, the putting of stumbling blocks in his way, because Christ had died for him. Every question that came before him was a question that could be considered in the light of Christian principles. With Paul Christianity was not an abstract system, apart from life, but a system that was intimately concerned with life—it was to make the entire life a Christian life. No part of life was to be heathenish, or worldly, or secular—all parts were to be religious, devotional, spiritual, Christian. "Whether, therefore, ye eat or drink or whatever ye do, do all to the glory of God."

There are perils to the ministers to-day that they will be one-sided. A great and growing peril will be to make the pulpit simply a forum for the discussion of present day problems. Social science, political reforms, improved sanitation, methods of taxation, tenement houses, purification of the ballot box, these are vital questions confronting the nation. They must be met and settled. The pulpit may be a large moral force in the settling of these questions. But it will be done in the most effective way by the creation of a large, healthy, moral power in the church, that will lead the membership to a larger and more consecrated citizenship. The ministry must create a conscientious citizenship. The ministry and the church must not forget that they are in the world for the betterment of the world. But the emphasis of the ministry must be upon the construction of a Christian manhood and a Christian consciousness through the constant presentation of a crucified and ascended and reigning Christ. A merely ethical and social science ministry may make a stir for a time on the surface of society, but it can be no lasting good. All questions must be settled finally by Jesus Christ. All present-day discussions must be carried on in the light and under the authority of the abiding principles of Christ. A minister who always and everywhere magnifies Christ, who preaches Christ first and always in the manner of a Spurgeon or a Cuyler, may touch almost every practical question in a helpful and illuminating way. Another peril to which some are exposed is that of a falsely spiritual ministry—the feeling that Christianity has to do only with the getting of a soul to heaven, forgetting that the Christian man has two citizenships, a heavenly and an earthly. Paul's discussions are natural and authoritative because they exhibit the spirit and mind of Christ. The preacher may not, be a partisan, a political leader, a social science reformer and ethical teacher—he may and must be, above all things, a minister of Christ, holding up Christ as Redeemer and Lord, presenting the principles of Christ. And then in the light of Christ, it may be affirmed that all politics and social relations and economic questions and personal habits and methods of thought and manner of the personal life, all these must bow before Jesus Christ and confess him as their Lord and Master. A Pauline ministry will deal with present-day questions in the light of eternal principles. The first and last thought of each sermon will be a crucified Christ.—Baptist Commonwealth.

Parent and Child.

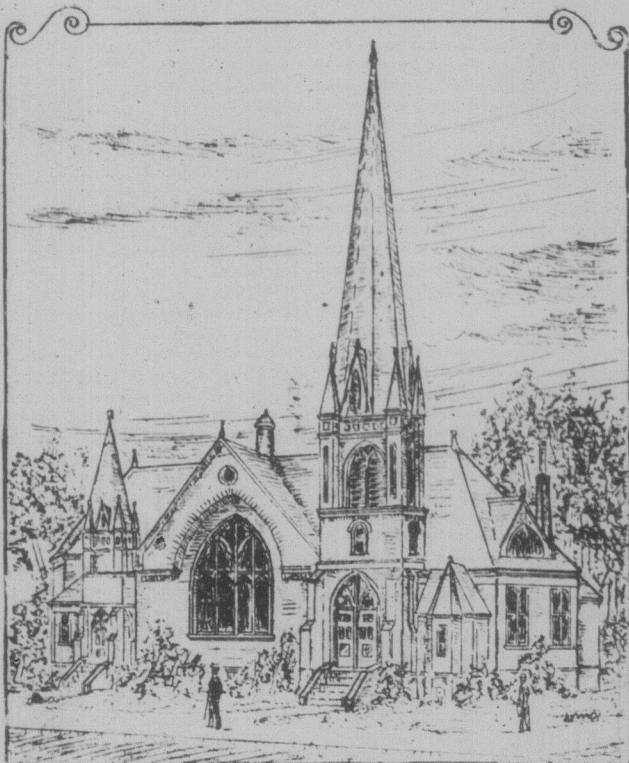
A parent's chief duty and endeavor should be to bring up his children as children of God, and therefore to cultivate the divine life. But there is danger lest external forms should take place of religion itself. A child may be drilled into attitudes and forms which look like real piety, but injuriously exclude it by the outward show of it. Better the real beating of the young heart toward God than any amount of mere pretence.

Beware of mere premature piety. Sobriety is not juvenile virtue, nor is childish uproar a proof of ungodly tendencies. Do not expect to find in children or in young men what is befitting the solemnities of age. Carefully separate and condemn what is immoral, but at the same time smile on all that is true. Specially beware of introducing to your children stories that involve sin, and at the same time show your interest in entertaining books and youthful games which make them understand that you are not opposed to their amusement.

Take your part in youthful pranks. Laugh with them in innocent mirth. Take obvious interest in their early struggles to learn, to speak, to sing, to recite, to work. Encourage the fullest confidence with their parents. Urge them never to do, or read, or find pleasure in anything which they would be ashamed to tell father or mother.

Be careful of the conversation you encourage in their presence. Never make game of religion, or religious people. Do not ridicule or censure people who may belong to some other church or denomination. Treat all who love God, and wish to live godly lives, as, with themselves, sons and daughters of the Lord God. Let them above all things else try in everything to please their heavenly Father, and so best to give joy to yourselves.

Let not your prevailing topic of discourse be social quarrels, or commercial schemes, or the gain or loss of money, but the fear of God, which is "better than riches,



GLACE BAY, C. B., BAPTIST CHURCH.

The accompanying cut represents the handsome new church edifice opened a few weeks ago at Glace Bay, C. B. This building and the body of people which worships in it indicate a remarkable change as compared with the condition of the Baptist cause in Glace Bay thirty years ago. The church was organized in 1873 with thirteen constituent members; only three of whom are now living. These are Mrs. J. B. Phillips, Mrs. J. E. Hitchins and Mr. Alexander McPherson. The other constituent members were Mr. J. E. Hitchins, Mrs. Burgman, Mr. and Mrs. Arnold Martell, Mrs. C. B. Spencer, Mrs. J. W. Dobson, Mrs. J. L. Rice, Mr. Hector McIntyre, Mrs. Jennie Cameron and Miss Harriet Hitchins, all of whom afterwards removed from the place and only three of whom are still living.

Little Glace Bay was a very small place in those days and the Roman Catholic church was the only religious body in the place. Mr. and Mrs. Arnold Martell were the first to organize a Protestant Sunday School in the little village, and this they assembled in a private house. It was a very unpretentious little school at that time. The International Sunday School Lessons were not yet in vogue, and each Sabbath the lesson was selected according to the choice of the teacher. There were no leaflets and the Bible, a much more expensive book than now, was much in evidence. Sunday School libraries and papers were as yet undreamed of. Such schools, however, developed an excellent stamp of boys and girls.

The late Rev. J. F. Kempton is said to have been first Baptist minister to preach in Glace Bay. There was no Protestant church of any denomination in the place at that time, and the service was held in a carpenter's shop which stood on the bank of the river just opposite the old coal loading piers. It was a rude and uncomfortable place, but

The Cheerfulness of Death.

BY W. W. KEEN, M. D.

Most people, even most Christian people shrink from Death. In sermons and hymns, and in literature, it is generally represented as repulsive. It is spoken of as "Death's Cold Stream," "The Last Enemy," "The Dark Valley of the Shadow of Death," and the "terrors of death" are pictured in vivid terms. For the Christian, at least, this is all wrong. Death should be in reality his best friend; welcomed rather than feared.

So far as the physical aspect of death is concerned, the universal teaching of physicians is that the process of dying is rarely painful or even unwelcome to the patient, though full of sorrow to his family. A happy unconsciousness in nearly all cases shields the dying man from pain. The weakness, the fever, the parched lips, the labored breathing, are all unfit. Most people die quietly and often almost imperceptibly.

"We thought her dying when she slept,
And sleeping when she died."

is often true. Even when convulsive movements occur, they are entirely independent of consciousness, mere physical in origin and character, and absolutely unattended by any suffering.

If, then, death is not an unpleasant process physically,

from the seed sown at that service sprang the present prosperous Baptist church.

For some years after the beginning, however, this small body of Christians had no settled pastor, and no place in which to meet regularly. A humble prayer meeting and the little Sunday school held in private houses or the carpenter shop were the only evidences of a living and growing church.

It was not until the year 1878 that the small body whose number was still no greater than that of the Lord's Apostles, ventured to begin the erection of a church building.

For the sum of \$50 a lot of land was purchased on what is now Commercial Street, and there the handful of male members, each one doing his part in the manual labor, brought their timbers, boards, shingles, etc., and began the erection of a very unassuming place of worship. But one stormy night when the frame of the new building had been raised and partly boarded in a terrific wind storm levelled the whole thing to the ground. By no means discouraged by this calamity, they at once set to work on the wreck and soon had the building up again.

With heroic courage and sacrifice they persevered until they had completed what was then considered a very respectable church edifice. From that time on the Baptist cause in Glace Bay has made steady growth until now the denomination is one of the most influential in the town and its new church building is said to be one of the handsomest in Cape Breton. The present pastor, Rev. E. L. Steeves, is a minister of recognized ability whose work in other fields of labor has been attended with excellent results and who will doubtless be equally successful in his present important charge.

why should it be feared from the spiritual side? See what it does for the Christian.

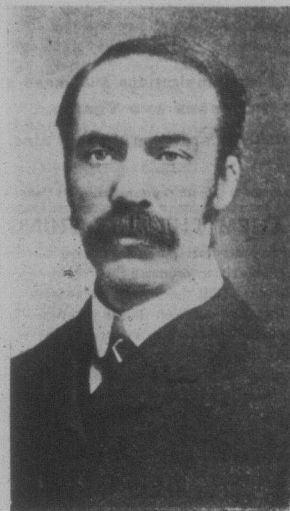
It frees him from accident, sickness, and suffering, to which his body has been liable all his life, and from which he has often suffered, sometimes intensely and for long periods of time.

It frees him from all sorrow. No one who has reached even adolescence escapes sorrow. To many, sorrows are multiplied manifold and bear down even the stoutest heart. The "weary" and the "heavy laden" make up the mass of mankind.

It opens the gates of heaven to him. While we know nothing accurately of the details of the heavenly life, we do know that there we shall live in eternal bliss, there we shall be in the presence of God himself; there we shall see and know intimately our Lord Jesus Christ; there we shall feel the influence of the Holy Spirit; there we shall meet the saints of all ages; there we shall be reunited to the dear ones who have happily preceded us; there shall come in due time the dear ones we have left on earth; there our minds will expand beyond our present comprehension; there all the unsolved problems on earth will be as clear as day; there we shall learn why perplexity, disappointment, and trouble were our lot on earth and were needful for the orderly and sufficient development of our own character, and of God's large plans not only for us,

but for the race; there, in a word, all that is evil shall vanish away and all that is good shall be ours forever.

If death, then, is not a painful, unpleasant process, and if it does for us so much, it should be, not the last enemy, but our best friend; not dreaded as the messenger of evil, but welcomed as a companion who will lead us into paths of pleasantness and reveal to us the joys for which we have been longing all our lives. We should not speak of the terrors of death, but should feel in our very hearts the cheerfulness of death.—The Outlook.



REV. E. L. STEEVES.

Pastor of Glace Bay Baptist Church.

Wilberforce and the Slaves Bound With Them that are in Bonds.

One hundred and twenty-five years ago slavery was the proper thing for the property, and yet Dante could picture no blacker Inferno than the hull of a slave-ship. Wilberforce said, "so much misery condensed into so little room the imagination can never conceive." Human beings condemned by their color, newly seized from all the freedom of their African forests, were marched, tied to logs, to the coast and then, confined in irons in spaces four feet high, they were so packed that all the long black night-watches the poor creatures could not even turn from side to side. A witness before the committee of the British House of Commons testified that "they had not much room as a man has in his coffin." Deaths from choking and suffocation took place almost every night, and in the morning there the living and the dead were found chained and shackled together. No law said nay, and every man said yea, or at least nobody cared. Nobody was bound with those that were in bonds. In 1783 the captain of a slave ship threw 132 living men and women into the sea, because a fever had broken out on board, and if the slaves died, the loss would fall upon the owners, and he was one of them, whereas if the cargo was lightened, then the loss would come upon the underwriters. Oh who at last was bound with those that were bound and sprung at last to right those monstrous wrongs? Wilberforce. The established order of things hurled maledictions at him, but he stood firm, and from his place in the British Parliament made the land ring with the echoes of his protest in name of God and man. John Wesley saw the storm that always gathers when a man faces the fearful odds in fighting a wrong, and the old saint wrote on his deathbed to Wilberforce, "Unless God has raised you up for this very thing, you will be worn out by the opposition of men and devils; but if God be for you, who can be against you?"

"Blessed are they that mourn, for they shall be comforted." Surely it means that every sorrow carries in itself a clue to blessedness, and that there is no sorrow for which there is not healing and help in the gospel of Christ.—Rev. F. B. Meyer.

Do not let any of us complain that our circumstances are making us evil. Let us manfully confess, one and all, that the evil lies in us, not in them.—F. D. Maurice.

If it is true that knowledge is power, it is doubly true that knowledge of God is spiritual power.—Rev. J. Hudson Taylor.

Any subscriber sending a new subscription with a renewal will receive the two papers for one year to separate addresses for \$2.50.

Messenger and Visitor

Published in the interests of the Baptist denomination of the Maritime Provinces by

The Maritime Baptist Publishing Co., Ltd.

TERMS: \$1.50 per annum in advance.

S. MCC. BLACK

Editor

Address all communications and make all payments to the MESSENGER AND VISITOR.

For further information see page nine.

Printed by Peterson & Co., 107 Germain Street, St. John, N. B.

GIVE THEM THE BEST THINGS.

Most parents—indeed all parents who are worthy of the name—desire earnestly to promote their children's welfare. But it seems evident that there are a great many who do not give sufficient consideration to the question—how best to accomplish this most praiseworthy purpose. And as a result there are many who, with much real affection for their families and with a sincere desire to promote their happiness, take precisely the course that is adapted to ruin them. There are parents who appear to think that the happiness of their children lies along the paths of ease and luxury, and so seek to gratify their every want and wish and to deliver them, so far as possible, from all hard work and responsibility. The result of this kind of training is apt to be that the children so reared find themselves, by and by, face to face with the stern facts and conditions of life without either courage or ability to face them. Unwise indulgence has cultivated in them expensive tastes which they are unable to gratify and has indisposed them to the patient labor which leads to honest success. And thus, when the necessity of providing a means of living is thrust upon them, they are under strong temptation to seek that end by ways and means which a healthy conscience can not approve. In such cases there is evidently a sad failure on the part of parents to perceive and adopt the best means of promoting their children's highest welfare.

There is another and still more common mistake on the part of parents, that, namely, of giving too exclusive attention to wealth getting as the interests of their families. Thriftiness is indeed a virtue, and in a climate like ours it is almost a necessity to make some provision for the winter and to lay up something against a time of need. But our thriftiness is too apt to develop into a more or less miserly passion for the acquisition of wealth. There is a too general disposition to judge of the value of all things by a monetary standard. How much is a man worth? means, in the common language of the day—how much wealth measured by dollars does he possess? And too generally the world's estimate of men seems to be based upon the principal that a man's life consists in the abundance of the things which he possesses. Far too largely this idea influences the thought of parents in reference to their children and the efforts which they make to promote the welfare of their families. The grand endeavor is to make money, and if possible to amass wealth, that they may possess it themselves and leave it to their children. For wealth gives a sense of power and independence, it is the one thing which the world recognizes and bows down to. The passion for wealth is so strong in these days that even Christian men who know and are assured that there are things of infinitely greater value than those which money will purchase are in too many instances strongly influenced by the practical materialism which so generally prevails, and the influence of their precept and example to their sons is too frequently to make the getting of wealth appear to be the grand object of ambition.

Now, we have no desire to condemn wealth as an evil thing, nor to denounce the purpose and endeavor to acquire wealth as essentially wrong. Wealth, like knowledge, is a source of power, and like knowledge, it can be used to either good or evil ends. Wealth in wise and philanthropic hands, has been and is immensely beneficial for the relief of human ills and the promotion of interests which are of inestimable advantage to humanity. Wealth has been employed in increasing measure through the Christian centuries to promote the kingdom of God in the world, and doubtless it will be so employed in ever increasing volume in the years to come. It is no doubt the duty of many men to do the best they can honestly to gather wealth, with the purpose that they may use it for the glory of God and for the benefit of their fellowmen. A successful business career subordinated to this noble purpose does not dwarf a man's spiritual life. On the other hand it wholesomely exercises his faculties, and the fact that in and through his business he is consciously working to serve the highest ends, makes his moneymaking a means of grace to him.

It is well, therefore, that parents should teach their children the value of money, and also that they should

teach them to make money, if that is the line of service for which nature has fitted them. But the high purpose which ennobles and sanctifies the labor and its result must never be left out of the account. Let the children be taught by precept and example that the acquisition of wealth is not an end in itself, but a means to a higher end. That end is not served by wealth alone or principally, but by talents consecrated to noble purposes by men whose price is above all money value. There are men in the world whose grand endowments and noble calling forbid them to be moneymakers. There are a noble host of men and women who have given gladly for the world's advantage, a service which money could never purchase. Let our young men and young women be taught to consider that peerless host who have wrought in love for the uplifting of humanity, and try to estimate their value. Let them place beside them the millionaire whose wealth has been acquired by selfish means and for selfish purposes—and ask what he is worth in comparison. It is with those who have wrought so nobly and so well for the love of God and of humanity that we and our children should seek to have part. Let us seek by our works as well as by our words to set the best ideals before our young people, and let us teach them that in some way, whatever their calling in life may be, they all can have part in the truest life that men can live and the noblest work that men can do. Parents will promote the highest welfare of their children not by pampering them in luxury and idleness, but by training them in habits of economy and industry and teaching them to undertake such labors and responsibilities as they are fitted for and as will develop their powers for service. And parents will further promote their children's happiness and usefulness—two things which God has joined together—by setting before them the highest ideals and teaching them to subordinate wealth and all merely selfish ends to the attainment of these ideals.

A YOUNG MAN'S CHOICE.

The story of Solomon's Choice suggests the great importance of a young man's determining definitely what is for him the supreme object of desire. Many lives count for little or nothing because of the lack of any high purpose and any steady determination to attain to some worthy end. They are like vessels at sea without any particular haven in view, yachts upon an indeterminate pleasure trip that may sail in this direction or in that according to the fancy of the master or according as the winds may favor. One cannot too early in life get a grip upon this fundamental principle that it is not for him to drift with the currents of desire and the gales of worldly influence, but rather, as a being endowed with conscience and freewill, to choose the thing that is highest, to do the thing that is right and to set himself with strenuous effort to realize the object of his choice. Anything less than this is unworthy of men and women. Neither happiness nor nobility is to be attained by drifting. A butterfly existence is an ideal life for butterflies; it is an awful tragedy for human beings. Unless a man have an ideal into the realization of which he can put his heart and soul and mind and strength his life must lack the prime essential to success.

This story suggests too the importance of modesty as a condition of attaining to greatness. It is not the young man who starts out with the assumed conviction that he knows it all and that he can afford to disregard all the lessons of the past and the counsels of his seniors who will achieve distinction. Small hope indeed is there of the man who is wise in his own conceit. The secret of wisdom is rather to be found with him who has a keen sense of his own limitations and a generous appreciation of the work done by the good men who have preceded him. The understanding heart is according to the Hebrew idiom the "hearing" heart. It is the heart which is receptive to wisdom from whatever resource it may come and which recognizes that the supreme source of wisdom is God. There was in the young Solomon that fear of God which is the beginning of wisdom, that recognition of the fact that all power is from above, which is the beginning of greatness. It was by the loving kindness of the Lord that David had been made great, and it was from the same divine source that his son sought help. It is the suicidal mistake of men of the world to reject this counsel and in the quest for wisdom and power leave God out of the account.

Again this story of Solomon's choice suggests that a man's attitude toward his opportunities should be governed by the idea of service, not by that of enjoyment of narrow self-interest. Solomon's thought is not upon his own fame—how that shall be secured, but upon his people—how their welfare shall be served. His thought is not how to make the most of his opportunities for personal enjoyment and aggrandizement, but how to make the most of them for noble service to the kingdom over which he has been appointed to rule. This is the true view, the true attitude, which every man who would do anything which is really worth doing must take. It is the attitude of Him who called himself the good shepherd and who said, "I am come that they might have life." There are too many men in the world to-day who are moulded after the type of the wolf, the robber and the hireling, ready to make a gain of men in order to serve their own selfish interests. What the world wants is shepherds—men who

regard it as a greater and grander opportunity to serve the world in respect to its highest interests than to indulge every appetite for pleasures, to accumulate a fortune or to establish a great name.

We need not think of this gracious offer which the Lord made to Solomon, as an instance without a parallel. What are considered the great prizes of wealth and fame are of course, not for everyone. But, within limits, it is the thing that one seeks for with his whole heart that he obtains. And whatever disappointments there may be in respect to the acquisition of wealth and other things of secondary importance, there need be no disappointment in regard to the thing which is of supreme value. If a man choose the best which God has to give he will not fail to obtain the object of his desire. And then it is true for others as it was for Solomon, that when one chooses the best gifts of God, the other gifts are not withheld. That all things needful shall be added is the promise of Jesus. The wealth of the world may not be in the hands of God's most faithful servants, but it is they who possess the largest enjoyment of earth's material good. Can we doubt that God's world yields more of real enjoyment to the child of God than to him who knows nothing of the Divine fellowship?

Editorial Notes.

—The Baccalaureate of President Faunce of Brown University, delivered to the class of 1903, last June, has been translated into Arabic by Mr. Shehadi of Providence, and printed in the "Egyptian Messenger," a review published in Cairo. The editor of the "Messenger" points out that social conditions in Cairo are very much the same as in American cities.

—The contributions of the Methodist Episcopal Church of the United States to missions for the year ending Oct. 31, ultimo, amounted to \$1,054,223. This is the largest annual contribution to missions in the history of the denomination. Fifty-seven and one-half per cent. of the whole amount goes to Foreign Missions and the balance of forty-two and one-half per cent. to Home Missions.

—The Revells who last spring issued a book entitled, *The Bible and Modern Criticism* are about to issue another book equally spirited in defence of the orthodox theory, entitled, *Are the Critics Right? Historical and Critical Considerations Against the Graf-Wellhausen Hypothesis*, by Wilhelm Moller. The introduction is by Orelli. Moller was trained in the Wellhausen school, but has revolted from its methods and conclusions.

—Two very serious explosions in Ontario recently seem to indicate that there is still considerable danger connected with the use of Acetylene gas as an illuminating agent. One of the explosions was in the town of Ridgetown where a large hotel was badly wrecked and two persons were killed. The other occurred at the village of Kippen in a church or Sunday School building in which a tea meeting for children was in progress. Nine persons were injured including the pastor of the church, Rev. Mr. McLellan. Several of the cases are reported as probably fatal. There certainly should be most careful inquiry into the causes of these disasters. If the use of acetylene is necessarily attended with so great risks to life and property it ought to be prohibited.

—It is announced that Rev. B. Fay Mills, formerly a noted evangelist, has reentered the field of evangelism and is about to begin a three weeks' series of meetings in connection with a Congregationalist church at Green Bay, Mich. Some six years ago Mr. Mills made statements respecting his change of faith, or rather loss of faith, which would seem to indicate that any message which he could have for men and women in search of salvation must be of a very indefinite character. Afterwards Mr. Mills who had been connected with the Congregationalist and the Presbyterian bodies entered the ranks of the Unitarians and became pastor of an Unitarian church in Oakland, Cal. What his doctrinal position now is we are not informed.

—We were pleased to have a call the other day from President Trotter who for a few weeks past has been prosecuting the canvass in the interest of the Twentieth Century Fund. For the present, Dr. Trotter is calling upon those only, who it is hoped may be able and willing to pledge sums of not less than \$500 to the Fund. And the purpose is by this means to secure from individuals at least \$60,000 of the \$100,000 that it is expected to raise from the denomination. Dr. Trotter informs us that while in some quarters the response to his appeal has not, for various reasons, been all that he had hoped for, yet on the whole the result has been most encouraging and his confidence has been strengthened in the ultimate success of the undertaking. In the course of a few weeks the readers of the MESSENGER AND VISITOR may expect from President Trotter a definite statement as to the results of the canvass up to date and the plans for its further prosecution.

—The man who speaks or writes a wise and cheering word cannot tell how wide and how large will be its influence for good. An instance of this came to our notice the other day. A brother told us how once when engaged in an important enterprise in the interests of the denomination, he had reached a point at which the outlook

seemed particularly discouraging, the clouds were all about him, and he was almost losing heart. Just then the MESSENGER AND VISITOR came to hand, containing an article—it was a selected article—that seemed just adapted to his need. It lifted him quite out of his despondency and heartened him for his work, so that he was enabled to go on with new courage and hope to the successful prosecution of the undertaking that he had in hand. That word of cheer, through its message to one heavy heart, brought help to a whole denomination and to the world. It is not a mean service—however humble may be the minister—that gives refreshment to the Lord's servants in a time of need.

—The success of Mr. Chamberlain's propaganda in favor of a protective and preferential policy must be a surprise to a great many people both in Great Britain and in other countries. Whatever may be the value of Mr. Chamberlain's scheme and whatever the ultimate judgment of the people of the United Kingdom in reference thereto, it is evident that he has so far obtained a most favorable hearing. Mr. Chamberlain is always strong as a debater, and his positiveness of statement, founded on a strong belief in himself and his scheme, gives added power to his oratory. It must have been the magnetic power of his oratory, rather than the convincing force of his arguments which led thousands of working men at Cardiff and at Newport in Wales to shout themselves hoarse in approval of protection and preferential trade. Mr. Chamberlain is quoted as expressing the belief that he has now won the majority of the people of the country over to his view. But that remains to be seen. It looks as if he had at least made a good deal of progress in that direction, but there are powerful forces strongly opposed to his contention.

From Maine.

A little over a year ago the writer became pastor of one of our churches in the State of Maine, and fortunately for himself he is so situated as to be able to preach by intercourse with some of the most esteemed pastors in the Maritime Provinces, meeting with them in their denominational gatherings, beside the privilege of enjoying social and fraternal intercourse with them. With the Maine Baptists, however, he has become officially associated and some little account, however imperfectly committed to paper may have no little interest to the many readers of the MESSENGER AND VISITOR, which let me assure you is a very welcome visitor indeed to our home, as it is to thousands of others, not only in the Provinces, but in many another place as well. During the summer and autumn months the Baptists in Maine have held their quarterly meetings in the various county associations and last but not least the State Missionary Convention.

As regards the quarterly meetings, I have just returned from one held with the church at West Harrington, Washington Co. A printed programme giving necessary details as to travel, etc., was sent to the pastors and churches some time previous to the meeting by the "moderator" Bro. P. A. A. Killam, one of our State missionaries and a very efficient man, and the secretary, Bro. Wm. Fletcher, the highly esteemed pastor of the Harrington church, I will give you the topics simply which were presented and discussed by the ministers and delegates present. Though owing to the prevailing rains the attendance was not as large as usual.

I. Home.—The Life of the Christian.

(a) In the Home. (b) In the Church. (c) In the community.

II. Christian Economics.

(a) Industry. (b) Frugality. (c) The use of our capital (d) The relation between Earthly Investment and Heavenly Treasure. (e) Returns from Spiritual Investment.

III. Salvation Questions.

(a) How must we Repent? (b) What is Saving Faith? (c) What are the Grounds of our Assurance?

WEDNESDAY MORNING.

IV. 8.30. Social Conference. 9.30. Business Meeting; Election of Officers, Reports from Churches, etc. 10.30. What our Evangelistic Committee is trying to do. 11. The Zion's Advocate Anniversary.

V. 2 p.m. Service of Song.

2.30. Theme—The Sunday School.

(a) What a good Sunday School needs. (b) What a good Sunday School supplies. (c) Department Work in Sunday School.

3.00 Sermon. 3.30 Parting Testimonials.

This programme was adhered to as strictly as possible. The absence of the moderator and Brother Snow, of Cherryfield, being sorely felt—on account of sickness in their respective families. Much prayer was offered in behalf of State Missionary Hatch, now ill, of small-pox, and Mrs. Killam, the wife of the moderator, who was reported as being very ill at her home in Pembroke. Harrington is old Baptist ground, and though the fathers and mothers in Israel have passed away, yet others have arisen who are earnestly and faithfully laboring in the cause of righteousness and truth. It is a good and hopeful thing to find so many young men engaged in the Master's work. Many of them are graduates of State Colleges. Colby of course

adding its quota to the number.

The associations in the different counties have seasons of refreshing indeed. Washington County holds its association with the First Calais Church, Milltown. The brethren came to us from the different parts of the county and were gladly welcomed. Their words were helpful, and their visit to our homes will not soon be forgotten.

The State Convention was held in the fine City of Rockland on the Penobscot Bay. Brother Lorimer of Bangor, had secured one of the fine river boats for transporting passengers at cheap rates from Bangor to the place of meeting. The day was very fine. It was pleasing to meet with our old friends Bro. I. S. Ford and wife, of Houlton. Bro. Ford has quite recovered from his attack of fever and is vigorously and successfully promoting his work at the important centre. He also does work along the line of Bible Study at the Hebron Academy.

Penobscot river is the ancient boundary between Canada and the United States, might have been still but for Lord Ashburton who like Lord Alverstone deserves but little credit for the manner in which they have decided over boundary questions. We do not wonder that "Our Lady of the Snows" is demanding as a matter of prudence if not of right that her representatives should have a little more say in such matters. And that Englishmen who have so little real practical knowledge of the geography of the country should be allowed the "casting vote" when in the nature of things there must be an equal number of voices on either side of such international disputes. The sail down the Penobscot river is exceedingly fine. We were much interested in each place as it was pointed out to us from the Pilot house of our fine steamer Castine. With its association with our Nova Scotia politics in so far as collegiate education is concerned was of more than passing interest to the Baptist contingent. The old fortifications are still in evidence and a visit to the spot will repay the tourist. Arriving at the city of Rockland we were met by the committee who spared no pains in locating the over four hundred delegates in attendance. The hospitalities of the pastor and members were abundant. The New Testament law is not forgotten by our Baptist bishops in Maine in their churches for they all appear to be "lovers of hospitality" (Titus 1: 8); a good will which we trust may never be forgotten on either side of the line of those who claim the Bible as their only rule of faith and practice.

The proceedings of the Convention were made exceedingly helpful by the number of esteemed missionaries—notably the Chinese veteran, Bro. William Ashmore, still hale and vigorous—holding to the old truths and abundantly able to present them in such a manner as to delight, instruct, and sometimes amuse the audiences who are so fond of hearing every word he speaks. Dr. Ashmore and his wife are willing and ready to return to their work in China after over fifty years of service there, but it will probably be deemed better to have them visit the churches in this country and inspire our people in the interest of mission work.

The 75th anniversary of your Baptist Contemporary was another interesting feature of Convention work. Dr. Burridge, the editor, is the secretary of the Convention and has prepared a history of Maine Baptists which will soon be in print. Dr. Burridge is well qualified for such a work, and the forth coming volumes will be a valuable contribution to the literature of our denomination and to the general public as well. One hundred copies of the Advocate were taken by the Convention and placed at the disposal of our four State missionaries, this will mean the visitation, weekly, to as many homes of this excellent paper. Would not the MESSENGER AND VISITOR be a valuable aid to our General Missionaries in the provinces if a reasonable number could be supplied in some such way. The most intelligent and broad minded and freest supporters of our work are for the greater part those who become conversant with our aims and purposes through the denominational organs. Printers ink is becoming more and more a valuable auxiliary in religious and benevolent work as in other business life, and the proper use of this factor is becoming an increasing necessity if locally and generally the work of the Lord is to be prosecuted in any measure commensurate with the demand.

It is hoped that Zion's Advocate will continue its mission in the State of Maine without other hindrance and that the Baptists here will give to it all the support it needs. Dr. Burridge is an able and noteworthy writer and the history nearing completion will make an excellent companion volume to the other Baptist histories we already have, not forgetting our own Camp, Saunders, Wallace and Bill in this connection.

One great question was the appointment of a successor to the late lamented Dr. Dunn. This office carries with it in large part the care of the missionary churches. The corresponding secretarial work of the denomination and an immense deal of work, besides preaching in vacant pulpits, addressing the quarterly meetings, associations, conventions etc., secretary to the Board of Trustees or its executive, collecting funds for the prosecution of denominational work, aiding Sabbath schools, and he is generally the Baptist representative on the different interdenominational Boards and committees for the carrying on of such benevolent and religious work as is being done along the line of such fraternal co-operation. Dr. Dunn was a most remark-

able man and did an immense work. After a lively discussion and one or two ballots were taken, the Rev. J. B. Mower (pronounced More) was on motion unanimously elected to this important position. Mr. Mower, is a successful pastor in the State and has rare qualifications for his new and important work. He enters upon the discharge of his multitudinous and exacting duties with the assurance that he has the hearty sympathy and earnest co-operation and prayers of his brethren throughout the State. His home and address will be Waterville.

The mention of Waterville of course suggests "Colby College," yes "College," "University" is a term not used here to describe this Maine Baptist Educational Institution which obtained its chartered rights early in the last century 1818, and which has "turned out" so many of our brightest and ablest men during the years of its existence. Some little friction occurred last year between the Faculty and certain of the students, all of which, of course, fell into the hands of the ubiquitous reporter and found a prominent place in our State papers but the turbulent waters soon became calm again and after vacation the new term began with the usual favorable outlook for continued success and efficiency. We had the pleasure of listening to President White's excellent address as also members of the Faculty, including Prof. Hatch, so well known in the Provinces. At the educational meetings instructive and interesting addresses were given by Principal W. E. Sargent of Hebron Academy, F. W. Johnson of Colum Classical Institute, H. Warren Fass of Higgins Classical Institute, and J. O. Wellman of Ricker Classical Institute, Houlton. All these principals of these preparatory schools are alive to the importance of their work and it is no wonder that Maine Baptists feel a pardonable pride in their fine and comprehensive Educational System, and the men who are conducting them, and grateful should they be to the earnest and devoted men and women who have consecrated their means for the proper endowment of this educational work throughout the State.

Home Missions; Foreign Missions and all the various interests receive their share of attention. The address of the four Home Missionaries and the report of their work were deeply interesting.

New Sweden in Aroostook Co., a Swedish Baptist Church, is one of the banner churches in the convention. Besides giving freely to sustain its local interests, it contributes some five hundred dollars to denominational work—no wonder that this church is so prosperous. They are not cursed with that withholding which tendeth to poverty, but they are blessed with that "which scattereth and yet increaseth." (See Prov. 11: 24.) This church has a resident membership of 112, is under the pastoral care of Bro. Nylm, was organized in 1871, has a house valued at \$6,500, and raised last year \$1,425. \$542 of which was for benevolence. Swedish Baptists would make fine settlers for the Canadian North West.

The Bangor & Aroostook Co. R. R., is taxed to the utmost to bring the products of their fine farms to the markets; but let it be noted that this prosperous road in one of the finest and most prosperous countries in this or any other State does not run any Sunday trains. Will our government roads and company owned properties kindly take such matters under consideration, "and remember the Sabbath day to keep it Holy?"

But already this letter has earned for itself a resting place in the waste basket, and with Thanksgiving greetings, to you and all old friends in the Provinces.

I am yours still, in the work.

SOJOURNER.

SELECT NOTES. A commentary on the Sunday School lessons for 1924. By F. N. and M. A. Peloubet. Illustrated. Cloth, \$1.25. W. A. Wilde Company, Boston and Chicago.

Peloubet's annual has become an old friend of a host of Sunday School teachers all over the Continent. It makes its appearance this year for the thirtieth time, and is apparently, if possible, better than ever before. The wealth of exegetical and illustrative material which it brings together is probably to be found nowhere else in a single volume, and the "Notes" are therefore not only almost indispensable to Sunday School teachers, but are welcomed by thousands of other Biblical scholars, especially pastors, who find it of great value in connection with their sermonic work. The trained mind of its author has enabled him to prepare a book which, while satisfactory and eminently helpful to the most scholarly, yet is so simple as to be clearly understood by any layman. The issue for 1924 is especially rich in its helpfulness, for there has been garnered from hundreds of volumes the latest approved thoughts bearing upon the passages studied, and all has been arranged in a systematic and progressive manner. This year's volume has, in addition to a large number of text illustrations, four beautiful full-page pictures, printed in colors, which will add materially to the value of the book.

Any subscriber sending a new subscription with a renewal will receive the two papers for one year to separate addresses for \$2.50.

* * The Story Page * *

Isaac's Masterpiece.

There was a large black book on the shelf in Isaac Harrington's room which he always fetched down when the days seemed to be getting commonplace. It was one of the books of his boyhood, when life and hope had been strong within him, and when the world had seemed to hold large possibilities.

The old mother sat in the chair knitting peacefully. His twin sister, thirty-nine that day, was lying near the fire on the couch he had made for her twenty years ago. Her face was drawn with much pain, but it was happy and quiet. She was sleeping.

Isaac looked at them both and thought of the black book on the shelf in the little room above, which had been his for nearly thirty-nine years. He went upstairs and fetched it. His mother went on knitting, and his sister when on sleeping, and he sat down on his chair with the book on his knee.

The grey cat perched on the hearthrug. That hearthrug he remembered seeing his mother make with bits of cloth, in the days when he had put into that book the thoughts of his boyish genius. The great clock in the corner ticked as it had ticked relentlessly along the years of boyhood and manhood, striking out, as it went along, the hours of his youth and inspiration. And the knitting-needles clicked, as they had always done, for the making of socks and stockings, which in the old days, when he had gone to school, had brought in not a few extra shillings for the necessities of life.

The black book was a bulky volume, with thick, unruled paper, of good texture, interleaved with sheets of thicker drawing paper. He had won as a lad of ten, a prize of five shillings which had been offered at the day-school for the best drawing, and had explained his needs so accurately to the master that he had procured just the kind of book which Isaac coveted. In those days good paper was a rare thing to Isaac, and one of the most enviable possessions of life. To this book Isaac's master, who liked the lad, and saw in him the hope of greater things, had privately added a small box of colors and a couple of black crayons, the remains of which still lay in a box on the same shelf which held the book.

Isaac was not given to sentimentalizing over the dreams of his boyhood. His life had been too hard and stern to admit of much emotion, and he was, perhaps, regarded by those who knew him well, as a somewhat cold, expressionless man, who worked hard, truly, at his carpentry, and who looked well after the needs of his aged mother and invalid sister, but as one, who, apart from these things had little interest in life, and certainly no sentiment in his nature.

His one weakness was that black book. It was seldom brought out now, and was the occasion of some little amusement on the part of his mother and sister. But it was a silent book, and held nothing except for the man who held it on his knee. So they had come to regard it with less interest than they did the sight of an occasional evening paper, from which they expected him to share with them the tasty bit of news.

On the fly-leaf there was his name and the name of his school. Underneath, in his old master's handwriting, were the words: "Why stay we on the earth unless to grow?" Isaac, in his boyhood, had thought this a queer thing to write. But the mysteries of childhood had been made clear to him as a man.

He turned over the pages slowly. They held his life history up to the time he was twenty-three. On one side were the crayon drawings and paintings he had spent hours in making, and on the opposite page was the writing which gave them their history, and unconsciously, his own also. Each of them was dated.

The first picture was a crayon drawing of his mother. It was crude and imperfect—the work of a boy of ten. But there was something alive in the face, and the mild, gentle eyes and placid features, gave in that first rude drawing her individuality. The writing opposite was in large, round hand: "1874. This is my mother. She has a very gentle face and a kind smile, which looks different on paper, not so real, quite. She has blue eyes, which you can't see as I've drawn in black and white. She does kind things such as mending me stockings, and mending a jam tart Saturdays."

There followed this picture various others of the cottage, the school-house, the master and some of his schoolfellows, and opposite to each was written the history in round schoolboy writing. There were quaint turns and phrases in these sketches as they went on in the book, showing a mind which was curiously alive and observant. In the picture gallery of his school fellows, there was one of a boy's face, dated 1870. Over against it was written: "My friend, I have done this from memory, because this morning, he died. He was going to be a painter, like I am, but he couldn't paint. Perhaps that is why God took him. He would have been so disappointed. Now I am going to do it for both of us. He had some very good thoughts for pictures, which he has given to me. When I have done them I shall sign both our names. But his shall be first, because the thought came before the painting."

On one page there was a drawing in charcoal of a half-finished head of a man. There was no name here, and the opposite page was left entirely blank, except only for the words, "Died 1871."

The drawing was sufficiently finished to show the outline of what would have been a handsome face, but that the too faithful drawing of the child had begun to depict clearly on the paper the dissipated, coarsened look of the drunkard and profligate. Over this page Isaac sometimes lingered and sometimes passed hurriedly. He remembered, how as a boy, he had turned in disgust from the picture, which was growing into too true a likeness under his childish fingers, and had gone out from it into the fresh cool air of a very early summer morning, to find the beauty his soul loved, and to forget he had a father whose face told a tale of unloveliness, even on paper.

As Isaac sat turning the pages over slowly, all these things came back to him. More than any written history could have done, these crude pictures told his life.

After the sketches of house, and school and friends, of the faces that he loved and the things that made his boyhood, came pictures which spoke of the days of enlarging vision, when there were efforts, faulty and uncertain, it is true, yet showing the vision of the true artist to depict the glories of hill and sky and moor. On one page there was a sunrise. One summer morning he had got up just after two and had waited on the moor a mile away to see the sun grow into the heavens. That picture had been one of the most successful in the book. Into it he had put so much of himself. The very light over the hills in the distance seemed to quiver with hope. The world held so much for Isaac in those days, and some of this he had put into his picture. It was dated 1873. He had been fifteen years old then.

In most of these pictures the perspective in many cases was faulty, and his lack of training and proper material was often painfully evident. But they were each alive with feeling and beauty.

The next page showed a long interval in time. He remembered how it had come upon him suddenly that his mother was growing old and grey far too soon. His father had been dead two years, and between them, his mother and he had kept the house together—he with his carpentry, and she with her needlework, and by washing three days a week. One of the hardest struggles of his life had been fought the day he first realised his mother was wearing her life away. The extra time put into his carpentry which he had given to his paper and brushes, generally early in the morning and late at night, would save the hard work at the time for his mother. But this would mean that the dreams of his boyhood days must be put aside completely. That evening he had gone out on the moor again—to watch the sun set. His mother had never done a day's washing since.

1881 was the date of the next picture finished. It had taken him eight years, and spoke not only of an enlarging vision, but of an inward vision. It was a painting of a distinctly spiritual conception. With all his lack of training and lack of material he had made it beautiful. Had these been added, he would have made it great. In it, a man stood at the open door of a cottage. Outside, at a little distance, stood a girl, looking back at him with a questioning, pleading smile as she went slowly on into a valley of perfect beauty. The light on her path, touching gently her dress and face and the flowers at her feet was a work of pure genius. The man's face at the door was drawn and stern. Looking at the girl, his hand yet clasped the hand of an old woman who was standing within. The cottage was bare and simple, and at one end there was a rude couch with a girl lying on it.

That was all. On the opposite page was written the word "Gethsemane." After that came blank pages. He had never begun another.

"What shouldst thou do if thou were to die, Izuk?" his sister had asked from her couch, one day.

Isaac had not answered. But the words came back to him again and again, especially as sometimes he felt that strange flutter which warned him that his father's weakness of heart had not died with him. Presently, added to his other burdens, was the payment of insurance money on his life.

Then Isaac had put away resolutely the black book and every thought which yet lingered with him of becoming a painter. He knew that his life's work was around him, and the power to do it was in him. And for that he thanked God and took up his cross afresh.

So the years went by and at thirty-nine Isaac Harrington sat by the kitchen fire in the evening with the black book on his knee. It was nearly sixteen years since his last picture. Of late life had become a little easier. He had made progress in his work and was being well paid. In the new leisure that had come to him the old desires came back afresh. He felt that he could paint now better than he had ever painted before—for he had lived.

He went upstairs and felt in the dark for the box of paints, then took it down stairs and opened it. The box was nearly empty.

"Be'st goin' to paint, Izuk?" asked the mother, wonderingly.

He smiled. "The paint box is empty," he said.

"One 'ud think you were a child," said his sister, opening her eyes.

"I've got a mind to think I be tonight," he replied.

"Well, to be zure," said the mother, going on with her knitting, "yull be gettin' new paints nex', I'll be bound."

"Tomorrow," he said quietly.

Isaac opened his book again and made a few marks lightly in pencil on the clean page. Opposite he scribbled the one word, "Triumph." His clearest vision had come to him now. He had left Gethsemane behind him.

He lay back in the chair, and dreamed of the picture he was to paint. He did not know that he had already painted it, and that God was putting the finishing touches to it himself in the gallery of eternal masterpieces.

"Isak's asleep," said his sister, presently.

"I thought he looked tired like," said his mother getting up to put a cushion behind his sinking head.

And then they saw that Isaac was indeed asleep, and that they must wait till the long morning before they would see his awakening.

Then they, too, would know that which he had accomplished under the tuition of the Artists of Souls—"Christian World."

A Twilight Story for Girls.

BY MAELE NELSON THURSTON.

Outside it was raining heavily. Inside—well, inside the weather was threatening, to say the least. One of the nurses, going to the linen-room with an armful of fresh towels, shook her head.

"I pity ourselves today," she said.

"I know it will be so hard to keep the children bright," the other answered. A nurse was taking the temperatures and making the charts that hung at the head of each white bed. She stopped a moment and looked down at one especially listless face.

"Don't you want some of the scrap books to look over, Jennie?" she asked.

Jennie's weak voice was utterly uninterested. "No," she answered. The nurse's voice kept its brightness in spite of her discouragement. "Then don't you want me to bring you one of the puzzles? You could play with it nicely there."

"No, I don't want any," Jennie answered wearily.

A hand pulled at the nurse's skirt, and she turned quickly. The thin, pain sharpened face of the girl in the next bed smiled at her cheerfully.

"Don't bother about Jennie. I guess I can make her do something," she said, in a low voice.

The nurse bent over her with a swift, caressing touch.

"Thank you, little assistant," she said, tenderly.

Maggie lay thinking for a few minutes. In the room outside, where the patients' clothes were kept in a case full of big pigeon holes, was one bundle shabbier than the others. This was Maggie's. In one of the beds some queer, cruel-looking weights that meant suffering far greater than most of the little invalids there could imagine and they were Maggie's, too. Perhaps, in all the long roomful, she had the fewest things to make her glad; but what of that? God teaches us how to make our happiness, if we will; God and Maggie together made hers.

She opened her eyes when the sharpest pain had passed, and called across to the next bed, "Jennie!"

"What is it?" Jennie asked listlessly.

"Jennie, let's 'see things'; we haven't for ever so long. You wanted to the other day you know."

"Well," Jennie answered doubtfully; "you'll have to begin though."

"Oh, yes, I'll begin. Well, then, I see some great red roses, just as soft and dark as velvet; and they feel all cool when you touch them, and they smell—my, don't they smell sweet?"

"I know something prettier than that," Jennie answered.

"It's violets—a lady gave me some once. They ain't any-thing like 'em. Velvet nor nothin' else. I most cried when they withered. That's prettier than yours, Maggie Dulin!"

"But I see something else," Maggie went on. "It's a great green place, and the grass is all nice and thick under your feet, and its full of the beautifullest flowers—yellow and white, and all colors, and there ain't no sign to keep off the grass—you can just lay and roll in it all day long. And there's birds in the trees and you never hear anything sing like them; and you can see the sky, just miles of it, and you can 'most taste the air, it's so sweet."

Round the ward word sped quickly, "Maggie's seeing things!" Children who could walk went over to her corner; wheel-chairs rolled there; from some of the cots eager patients sent messages to her, and waited for hers back again. The dull day was forgotten, and the long room crowded with visions. Flowers bloomed there, and birds sang, and happy girls went to parties, or cherished wonder

ful dolls. The gladness of the world was theirs, as God intended it to be; and all because one girl knew how to keep fresh in her life every bit of beauty she had seen.

The doctor smiled as he went his rounds. "She's as good medicine as the sunshine," he said.

"Poor little thing!" she nurse answered, with a loving glance towards the corner.

The doctor corrected her. "It's the heart that makes one rich or poor—rich little thing," he said.—Woman's Journal.

The Misrepresented Owl.

Like many solemn-faced people, the owl is misunderstood. The superstitions have slandered him, and his sour, academic visage has alienated him in the popular mind from birds of light and song. In the "Nineteenth Century and After," Mr. R. Bosworth Smith defends him from the charges of the ignorant and frivolous. These are two anecdotes which Mr. Smith records from his personal experience:

"While the female brown owl is setting, the male owl usually keeps watch on an adjoining tree, ready to do battle for her and hers against all comers. Many years ago in the parish of Stafford, I was climbing up an elm tree towards a large hole which seemed likely to contain some treasure. When I was a few feet up I felt a heavy blow in the middle of my back, as if my companion had thrown a clod of hard earth at me. Turning round, I saw a brown owl fly back to his post in an adjoining tree, whence he had made his descent upon me. I continued my climb, and the same attack was delivered with even greater force a second and a third time. In the hollow, which at last I reached, I found the wife sitting in undisturbed repose above her young, and the husband having, I suppose, sufficiently delivered his soul by his three charges, and thinking that there was nothing further to be done, and that no harm was meant, now looked on as calmly as his wife.

"Owls, I believe, always pair for life, and their affection for one another is at least as marked as that for their young. Some years later I was tapping with my climbing stick another elm tree in this same field, three hundred yards away, expecting to see a jackdaw scuttle out of his hiding-place. Instead of that a brown owl, slowly poked his solemn-looking head out of the hole, and remained there, looking down upon me with its big, mournful, dreamy eyes. I climbed the tree. The owl did not stir an inch. I lifted it gently out. Owls, as I have said, are always thin, not much else than feathers; but this one, from its weight, seemed to be feathers, and nothing else at all. Its eyes slowly glazed; it turned over on its side and died in my hands. I blew its fluffy feathers apart to see if I could unravel the mystery of its death. There was one tiny shot-hole in its skull, and on inquiry, I found that some few weeks before a boy, anxious like others of his kind, to kill something, had fired at a big brown owl which had come lumbering out of an ivy tree, its winter resting place. The bird had quivered as he struck it but had not fallen to the ground, and escaping for the time, had evidently been dying by inches ever since, in the hollow in which I found it; while her mate faithful unto death, had kept her supplied with mice and rats, several of which, quite recently killed, I found in the nest or stored in the hedge below."

An Act of Courtesy.

Mr. Weaver, a rich, elderly gentleman, residing out from the town of Brockville, had very few friends.

He never, in any way, tried, to ingratiate himself with people, possessing that proud, supercilious air about him no one specially fancied.

He had never married, and having no brothers and sisters, lived in a grand old mansion by himself.

One day, when returning from town, he met a young girl, poorly clad, on horseback. She bowed very politely, as was her custom, to every one whom she encountered.

Mr. Weaver thought of her politeness afterwards, and said to himself, she was the only person who had spoken to him in that manner for years.

Dorothy Smith (for she was the girl) was a very poor girl, and was always taught to be polite to everyone, old and young.

Mr. Weaver, about a month afterwards, was taken suddenly ill. Dorothy, having heard of his illness, gathered some beautiful flowers and sent them to him, with best wishes for his recovery.

When the servant brought them to him, and Mr. Weaver learned who they were from, he uttered a prayer for her, thanking the Lord that there was one who remembered him.

In a few weeks he died, and his will read, "I leave all my fortune to Miss Dorothy Smith, for she was the only person who always treated me with politeness and who remembered me in my illness."

Moral: This is to show what people gain by being polite.—Selected.

"What do you consider the most important branch of education?" "Arithmetic," answered Mr. Cumrox. "Give a boy plenty of arithmetic. What blights the careers of so many young men is the failure to realize that you can't subtract a \$5,000 expense account from a \$1,000 income."—Washington Star.

The Young People

EDITOR A. T. DYKEMAN.

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

Officers.

President, Rev. H. H. Roach, St. John, N. B.;
Secretary-Treasurer, Rev. G. A. Lawson, Bass River, N. S.

Pledges

For Missionary Salary.

Windsor,	\$40.00
Springhill,	25.00
Woodstock,	25.00

We are waiting to hear from others.

Topic Notes.

Rev. J. H. McDonald, of Fredericton, furnishes the Prayer Meeting notes for December. We wish to thank Bro. Robinson for his strong and helpful notes for November.

Daily Bible Readings

Monday—The Way of Victory. 1 John 5: 1-5.
Tuesday—By Faith Not by Sight. 2 Cor. 5: 7; Acts 27: 20-25.
Wednesday—Strength Renewed. Isaiah 40: 28-31.
Thursday—Faith and Works. James 2: 14-26.
Friday—Great Possibilities. Mark 9: 14-29.
Saturday—Patient Waiting. James 5: 7-11.
Sunday—A Gracious Resting Place. Psalm 37: 25-40.

PRAYER MEETING TOPIC.—Dec. 6.

What the Heroes of Faith teach us. Heb. 11:1-46.

Whatever else the heroes of faith teach us—and we may learn much from them—they bring to us a vital truth which every young Christian should know.

As to Faith Itself.

In the opening of this chapter, which has been justly called "the triumphal Arch of Scripture" faith is defined as "the substance of things hoped for, the evidence of things not seen." The Revised Version gives to the definition a new and added meaning by rendering it, "the assurance of things hoped for, the proving (or testing) of things not seen." The entire chapter is an exposition of that definition and the illustrious galaxy of worthies are introduced to us as illustrations of the power and meaning of faith.

A Misunderstood Word.

Perhaps no word in the Christian vocabulary is more misunderstood than this. Many people think "it is going it blind," taking a plunge into the darkness, without any assurance of being led into the light. The writer to the Hebrews gives us a most scientific definition. He declares God asks no blind following, which does not appeal to the intelligence; it calls upon us to put the unseen things of the kingdom to the test.

A Scientific Illustration.

One of the first experiments which the student of chemistry is called upon to perform; is that of making oxygen. He is told that it can be obtained by mixing Potassium Chlorate and Manganese Dioxide in a test tube, and applying heat. He has no reason to believe the assertion; indeed he is not asked to believe it. What is required of him as a student of science, is to perform the experiment and test the truth of the text book. When he has fulfilled the conditions and performed the experiment, he finds that nature, all unseen, has worked in co-operation with him and has by a mysterious process produced oxygen. Thus God

Co-operates With Those Who Put Him to the Test.

Abel is introduced to us as coming with his brother to worship God. Cain set at defiance the divine directions, constructed an altar according to his own design and offered upon it the first fruits of the earth, but there came to his proud heart no assurance of acceptance. Abel followed carefully the voice of God, offered a lamb upon his altar, and lo, there came to his soul a deep and abiding assurance that the holy God had forgiven his sin and accepted his offering. "He had witness born to him that he was righteous, God bearing witness in respect to his gifts." The elders likewise and Enoch had "witness born to them that they pleased God." Cain did not think the direction of God worthy of his confidence and God detested his gifts. Abel so trusted God as to test his word and God attested to his gifts, settling once and forever how men may worship God. But

Not Only in Worship but in Work

does God co-operate with those who trust him. It was a severe experiment Abraham was called upon to perform when he set out from his Eastern home for the unknown Western land. But no sooner had he reached the confines of Canaan than God met him and said, unto thy seed will I give this land," and with every problem he undertook to solve in working out the destiny of the nation

of which he was head he had the assurance that God was working with him, making the impossible things possible. We are prone to think this remarkable chapter was written to show how God used to work, but his methods are the same to-day. Whatsoever he saith unto you do it, said the mother of Jesus to the servants of Cana. They filled the water-pots to the brim, and, all unseen, the Son of God co-operated with them, changing the water into wine; and though "the master of the feast knew not whence it was" the servants who were laborers together with him were not left in darkness as to the source of the miraculous powers. "Faith is the testing of the unseen," and to-day as ever when the unseen, yet ever-present God is fairly and frankly tested the assurance of his presence and power will be manifested. J. H. MACDONALD.

Gems of Thought

(Selected by the Editor)

THEME: FAITH.

Faith is the eye of the soul, and the Holy Spirit's influence is the light by which it is seen. —Toplady.

Faith is the key that unlocks the cabinet of the promises and empties out their treasures into the soul. —Watson.

The eye of true faith is so quick-sighted that it can see through all the fogs and mists of difficulties. —Adams.

Let Faith but climb the tree of Prayer, And watch and wait, The Lord will surely pass that way. O welcome pure-eyed Faith, white-handed Hope, Thou hovering angel girl with golden wings. —Milton.

Faith has an influence upon all other graces. It is like a silver thread that runs through a chain of pearls. It puts strength and vivacity into all other virtues. It is the spring in the watch that sets all the golden wheels of love, joy, comfort and peace. —Brooks.

When asked "What is faith" a little child answered "Doing God's will and asking no questions."

We walk by faith, not by sight. —Paul.

Faith is the sheet anchor we cast into the sea of God's mercy, and by it we are kept from sinking in despair. —Watson.

Faith is like a bee; it will suck sweetness out of every flower. It will extract light out of darkness, comfort out of distresses, mercies out of miseries, and honey out of the rock. —Brooks.

Any faith in Christ, however small, is better than any belief about him, however great. —George Macdonald.

True faith is never alone but joined with gospel-obedience. Faith and works are the two feet by which a man doth walk in Christ. According to the measure of the faith, such will be the measure of the gospel-walk. —Erskine.

Show me thy faith without thy works, and I will show thee my faith by my works. —James.

The Pastor and the Christian Culture Course.

BY J. W. CONLEY, D. D.

No pastor can afford to be indifferent to this educational work. It has in it almost unlimited possibilities of help for him. It is admirably adapted to produce a company of intelligent and thoroughly equipped workers in the church. It offers to the pastor the opportunity of training these workers to be laborers with him in carrying out his plans for the church.

But the pastor himself needs the help that comes to him personally in conducting a class in one or more of these courses. In the great majority of churches if this work is done at all the pastor must lead in it, and, as a rule, it is very desirable that he should do so. Many pastors excuse themselves with the plea that they do not have time, with their multiplicity of cares, to undertake it; but other matters of less importance may well be neglected, if needs be, to give time for this. The average pastor needs the pressure to systematic study involved in teaching a class in these courses. The study of the book of Psalms under the suggestive leadership of Professors Price and Sampey will start many lines of thought that will issue in new and helpful sermons; and, in the Conquest Missionary Course, faith will be continually furnished with new evidences of the Gospel's power, and the heart be filled with evangelistic fervor. The homiletical value of these studies cannot well be over-estimated.

And further, it is a great advantage to a pastor to do some teaching outside of the pulpit. It is a good thing to teach people when they can talk back, ask questions, and express their own ideas. Many a pulpit would be more instructive and helpful on Sunday if the pastor had spent an hour during the week in the class room with his people. The pastor who teaches is greatly helped in clearness of thought and definiteness of statement; and he is greatly helped, too, in his knowing how others see things, and what his people are thinking about these matters. The pastor who will faithfully study and teach these lessons in our young people's courses will be a growing man, and need have no fear of a dead line in his ministry.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR DECEMBER.

Thanksgiving unto the Lord that a missionary has been secured for the Savaras. That the Holy Spirit may accompany all efforts to evangelize these people. That each sister in the churches at home may realize the blessing of God's great Christmas gift to us and their obligations to make him known to the whole world.

News Items.

Miss D. Prager who has been so ill at Bimlipatam is rapidly recovering and has returned to her home at Vizagapatam.

Miss Martha Clark arrived at Gibraltar Nov. 10th. She writes: "A most pleasant and quiet voyage. No fog, no rough weather and pleasant fellow travellers. I am very well and so happy to be nearing India."

German St. church held a very successful Crusade missionary social. Thankoffering \$35.00.

Brussels St. Senior Mission Band had a "thimble party" which was attended by about forty young ladies. They gained eighteen new members. The Junior Mission Band of the same church, led so enthusiastically by Miss Stella Payson, expect to hold a Christmas sale on Dec. 1st.

Bridgetown, N. S.

Crusade day was observed on Nov. 6th. A very interesting programme was carried out. Collection \$21.64.

The angel of death has again entered our ranks and taken two of our dear sisters to the home above. Sister Mrs. J. B. Reed, and sister Mrs. A. D. Brown. These were both faithful workers and shall be greatly missed. These partings are indeed very sad, and very hard, but by and by we shall understand why all these clouds come—and until then may we feel that more earnest faithful work is required of us that remain—since their work here has ended.

By special invitation from Mrs. W. G. Schurman, Free-town, the W. M. A. S. in connection with the Bedeque church, observed "Crusade Day" at her beautiful home on Tuesday afternoon, Nov. 10th. A large number was present. A programme was carefully prepared and successfully carried out consisting of music and readings, also an address by our pastor, Rev. F. P. Calder. Then all were invited to the dining room, where a dainty lunch was served. A collection of six dollars was taken. Our Society is growing and all the members seem more interested in this great work than ever before. We feel our dear missionary, Miss Martha Clark has helped us so much during her visit home. P. S. SCHURMAN, Sec'y.

Hamilton Baptist Aid Society observed Crusade Day on Oct. 27. An "At Home" was held at the house of our president, Mrs. Isaiah Brown, to which all the sisters in the church were personally invited. An hour was spent in music and reading. Refreshments were served by the ladies of the society. One thankoffering amounted to \$5.00. Two new members were added to our list for which we are thankful, and pray that God will bless our efforts, small, as it may seem to us. Mrs. C. DESS, Sec'y.

Liverpool.

Our delegates came home from Woodstock Convention with new ideas and suggestions that have been working out in practical ways ever since. First we wanted to induce our members to attend our meetings. To this end the secretary was requested to send written invitations to all the sisters every month. We extend the invitation to some whose names have never been on our roll-call and others who have dropped out. The plan works well. Try it for yourselves.

We thought our last year's Crusade Day plan worth repeating, so again went out by twos from house to house and left invitations for all the sisters to attend our thank-offering service on the next Tuesday evening. We had a good programme, spent a profitable hour and were made glad by a thankoffering of fifteen dollars, and five new members. Others are joining from time to time. Two weeks later our retiring president, Mrs. Corey, who is stepping westward, invited our Society to take tea at the parsonage. The dear sisters took that occasion to heap coals of fire on the head of their secretary by presenting her with a neatly framed Life Membership Certificate of the W. B. M. U. She proved her magnanimity by forgiving them on the spot. Our Society is forming the Life Member habit. A blessed habit, both for those who give and those who receive. Mrs. Wm. Hall, formerly of Halifax, was unanimously elected president at our last meeting. M. KEMPTON, Sec'y.

The W. M. A. S. of Hantsport observed Oct. 21st as Crusade Day. A part of the morning was set apart for special prayer for missions. The afternoon was spent in calling on the sisters of the church, and congregation and the shut in ones. There was a very interesting public meeting in the evening. Addresses were given by Pastor and Mrs. Quick, readings by some of the sisters and special music. A collection was taken for missions. As the weather was very unfavorable the attendance was not large. Oct. 14th being the anniversary of the death of our late secretary, Mrs. Simeon Mitchner, the sisters of the Society contributed five dollars and sent to the treasurer of the "Twentieth Century Fund," that her name might be added to the memorial roll, in loving remembrance of her faithfulness in the Society as well as other branches of church work. She was one of the few that was always willing to do any work that had for its end the advancement of Christ's kingdom. We have also received five dollars from Mrs. E. Riley, another member of our Society to place the name of her daughter Lalia, who died Nov. 18, 1902, on the memorial roll. Sister Riley was a member of our Society and leader of the Junior Union and Mission Band for a number of years. She was faithful in her home where she ministered lovingly to an aged mother, and faithful in her duties to the Master she delighted to serve. The removal of such sisters from our midst leaves a blank in the home, in the church and community, and in our hearts. SECRETARY.

Halifax and Dartmouth Notes.

On Tuesday, Nov. 17th, a small but representative meeting was held in the vestry of the First Church, Halifax, in the interests of our Women's Mission Work. We were pleased to hold the first quarterly gathering with the 'Banner Society' of the Maritime Provinces. An interesting and profitable programme was carried out with Mrs. W. B. Freeman in the chair. Perhaps it should be stated, in justice to many of our Halifax ladies who always attend, that the day was exceedingly stormy. Hence the smallness of numbers. Mrs. Jenner reported for the North church. A very interesting and well sustained Crusade meeting had been held and their membership increased thereby. Mrs. Dumaresque explained why their society was not able to give more largely to Home Missions. Many of the ladies of the North church gave very generously of their time, strength and means, to the Bloomfield St. Mission and in consequence were not able to give in other directions. They consider this to be direct Home Mission work. Encouraging words were also received from the Good Samaritan Society which consists of the young married ladies and girls of the North church banded together in the interests of the Chicago Hospital.

The First church was represented by Mrs. A. L. Wood. Already \$25.00 had been sent the Treasurer. The meetings regularly held, were increasing in numbers and interest. Since convention, a large and flourishing Mission Band had been re-organized through the influence of Mrs. B. N. Beckwith. The younger ladies of the church had it in charge, and were laboring faithfully to instruct and teach in this most important branch of work.

No one was present to speak for the Tabernacle, but we are sure this society is not behind any of the others. Earnest efforts are being made by the pastor's wife as well as the President, to become thoroughly acquainted with workers and stations of our Foreign Mission field and the needs of each as presented in reports and other 'missionary literature.' A very successful Crusade and 'Thankoffering' meeting was held in the Dartmouth church Wednesday evening, Nov. 4th. Envelopes had been distributed to every member of the church and congregation. An interesting programme of readings, missionary letters, music, etc., was provided, and when the result from the collection of these envelopes was announced, a surprise and pleasure awaited every one in seeing the treasury increased by nearly \$75.00. One gentleman gave \$25.00 to make his wife a Life Member, and a friend of the Aid Society gave another \$25.00 in honor of the pastor's wife.

After listening to these reports the very interesting subject of "Convention" was brought forward. It was discussed for some length in the very best spirit and kindest feeling, as to which church should have the honor of entertaining and a vote was taken in favor of the 1st church, Spring Garden Road. A large committee was formed to draw up plans to be discussed and passed at our next Quarterly, which is to meet in Feb. with the sisters of the Tabernacle. A right royal welcome awaits the ladies of the W. B. M. U. who are privileged to attend the Annual Convention in Aug., 1904. Until then pray very earnestly and work most faithfully. A rich blessing must follow. Will not all the Societies reading these notes, who have not already done something special for Mission work, see to it that a Xmas offering be made in honor of the birth of Him who is the cause and source of our best and only happiness.

The Prov. Sec'y. for Nova Scotia has sent a notice to every Aid Society to be read at the Dec. meeting. Please

Dyspepsia

That means a great deal more than pain in the stomach, else it might be easily cured.

It means that that organ lacks vigor and tone and is too weak properly to perform its functions.

It means, too, that much that is eaten is wasted and the system generally under-nourished.

W. A. Nugent, Belleville, Ont., had dyspepsia for years; so did H. Budan, San Luis Obispo, Cal. Mrs. C. A. Warner, Central City, Neb., was so afflicted with it she could scarcely keep anything or her stomach and became very weak and poor.

Hood's Sarsaparilla

permanently cured these sufferers, according to their own voluntary statements, as it has cured others. Take it.

HOOD'S PILLS cure all cases of Dyspepsia.

do not confine it to your waste paper basket. It represents work, and for our Saviour's sake in whose name we are banded together give it due consideration. E. HUME.

Received by the W. B. M. U. Treasurer.

FROM NOV. 2ND TO NOV. 24TH.

Bridgetown, F. M. \$4.95, H. M. \$3.30; St. John, Leinster Street, F. M. \$11.00, H. M. \$5.00; Pine Grove Middleton, F. M. \$18.75, to constitute Mrs. Samuel Roop a life member, F. M. \$25.00; Windsor, F. M. \$18.00; Westchester, F. M. \$1.25, H. M. \$1.63; Point de Bute, F. M. \$7.00; Port Greenville, F. M. \$3.25; Wine Harbor, F. M. \$3.00; Moncton towards Miss Clark's salary, \$50.00, H. M. \$10.00; Truro, Immanuel ch. to constitute Miss Lydia A. Edwards a life member, F. M. \$19.00, H. M. \$6.00; Liverpool F. M. \$5.50, balance to constitute Mrs. Mary E. Kempton a life member F. M. \$4.70, H. M. \$10.00; Waterville, F. M. \$6.00; Lower Aylesford, toward Rev. M. E. Gullison's salary, \$12.00; Bay View F. M. \$15.00; Avondale, H. M. \$13.60; Tidings, 25c; 2nd St. Margaret's Bay, F. M. \$5.00, H. M. \$4.00; New Glasgow, F. M. \$15.00, G. L. \$12.22, H. M. \$2.78; Port Maitland, leaflets 60c; Bedeque, F. M. 3.50, H. M. \$1.50, Tidings 25c; Yarmouth, Zion ch. F. M. \$6.00, H. M. N. S. (special offering) \$16.45; Lower Woods Harbor, F. M. \$4.00; Annendale, F. M. \$1.60, H. M. \$1.00; Clements Vale, F. M. \$23.00, H. M. \$10.00, Tidings 25c; Centreville, F. M. \$4.00, H. M. \$8.00, Miss Newcombe's salary \$1.00; North River, H. M. \$5.00, to constitute Mrs. Jacob Bain a life member, F. M. \$25.00; North Kingston, F. M. \$13.00; Dorchester, F. M. \$5.00; Sydney, Pitt St. F. M. \$10.00; Onslow West, F. M. \$8.60; Hampton, leaflets, 30c; Moncton, leaflets, \$4.50; Lewisville, leaflets, 75c; Woodstock, F. M. \$3.00, H. M. \$5.50, result of Crusade Day, F. M. \$6.75; Port Hawkesbury, F. M. \$3.50; Falkland Ridge, F. M. \$5.75, Bass River, F. M. \$12.63, H. M. \$4.50; Havelock, to constitute Mrs. Mary Corey a life member, N. B. H. M. \$25.00. MARY SMITH.

Amherst, P. O. B. 513.

Treas. W. B. M. U.



SURPRISE SOAP

Is a Pure, Hard, Solid Soap.
Economical in wearing qualities.

Most satisfactory in results.
Gives the whitest clothes,
clean and sweet.

You make the best bargain in
soap when you buy

SURPRISE

GRIP CONVALESCENCE

There's nothing better than Scott's Emulsion after the grip. When the fever is gone the body is left weak and exhausted; the nervous system is completely run down and vitality is low.

Two things to do: give strength to the whole body and new force to the nerves. Scott's Emulsion will do it; contains just what the worn-out system needs.

Rich blood, healthy flesh, resistive force, more and better nourishment are what Scott's Emulsion supplies to the convalescent.

Scott's Emulsion is the original and has been the standard emulsion of cod liver oil for nearly thirty years. Why buy the new, untried, cheap emulsions or so called wines, cordials and extracts of cod liver oil, when you can buy what is sure to help you?

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

Notices.

Our Twentieth Century Fund \$50,000.

Foreign Missions, India, \$25,000; Home Missions, Maritime, \$10,000; North West Missions, \$8,000; Grand Ligne Missions \$5,000; British Columbia Missions, \$2,000; Treasurer for Nova Scotia,

Rev. J. H. BAESS,

Wolfville, N. S.

Treasurer for New Brunswick and P. E. Island,

Rev. J. W. MANNING,

St. John, N. B.

Field Secretary,

Rev. H. F. ADAMS,

Wolfville, N. S.

Will all subscribers sending money to Treasurers, kindly write the INITIALS and names they wrote on their pledges, also the county they live in. This will save much time.

Will all pastors and other persons holding pledges of churches, please send them to the Field Secretary, retaining a list of such for their own use.

York and Sunbury Co.'s Quarterly.

The above Quarterly meeting will convene with the Nashwaak Baptist Church, (D. V.) Dec. 4th to 6th inst.

Opening session, Friday evening, beginning at 7:30 o'clock.

Churches will kindly appoint delegates.
N. B. ROGERS,
Secy.-Treas.

The County Conference of King's Co., N. S.

will be held, D. V., at Berwick, Monday Nov. 30 and Tuesday Dec. 1st. The first session will be held on Monday evening when Pastor I. A. Corbett will preach, and be followed with a social service conducted by Pastor D. E. Hatt. There will be three sessions the day following, the first commencing at 10 o'clock. Brethren L. D. Morse and W. B. Boggs, D. D., will be the speakers for the evening. The programme will be published in the County papers.

M. P. FREEMAN, Sec'y.

The next session of the Annapolis County Conference,

will be held at Clements Vale, Dec. 7th and 8th. Tuesday afternoon and evening sessions will be devoted to the consideration of Young People's work. We hope to make these two sessions a real benefit to our young people, and to this end it is especially requested that there be at least one representative from each Union. A very strong and enthusiastic session is expected.

E. LEROY DAKIN.

CARLETON AND VICTORIA QUARTERLY.

The above named quarterly will meet with the Baptist Church, at Peel, Carleton Co., on Tuesday, Dec. 8, at 2:30 p. m. There will be discussions on Sunday Observance, Christian Benevolence, Denominational Literature, a Conference on S. S. work, and on Wednesday evening, a joint (quarterly and W. M. A. S.) missionary meeting. With much prayer a profitable session is assured.

W. H. GUNN, Secretary.

The Albert Co. quarterly meeting will convene with the church at Albert Mines, on Dec. 8 at 2 p. m. Rev. A. F. Brown will preach the sermon. Other features of interest will, we hope, make the next meeting one of great blessing.

J. B. GANONG, Secretary.

Hillsboro.

Burial of Rev. H. N. Parry.

The remain of our lamented and esteemed brother, Rev. H. N. Parry, who died so suddenly of heart failure at Gaspereaux on the 18th inst., were laid to rest in Island Cemetery, Port Maitland, on the afternoon of the 21st. Before interment an appropriate memorial service was held in the meeting-house at Maitland. The following ministers were in attendance: J. H. Saunders, D. D., Ohio; E. J. Grant, Arcadia; D. Price, Milton; J. Miles, Chegoggin; Mr. Wright, Hebron; M. W. Brown, Supt. Home Missions; Isaiah Wallace, Wolfville; W. J. Rutledge, Port Maitland. Dr. Saunders made the principal address, basing his remarks upon the phrase, "A servant of Jesus Christ," Rom. 1:1. Very fitting it was that Bro. Saunders should take such part in the service as it was he who, thirty-one years ago, when serving the Bay View church as pastor, had helped and encouraged the deceased to decide to preach the gospel. The address was tender in its tone; inspiring in its teachings, and justly appreciative in its references to the character and labors of the departed. Each of the other ministers also paid a beautiful tribute to the memory of our sainted brother. The circumstance was emphasized that Bro. Parry had fallen in death without the shadow of a suspicion as to his moral life and conduct having ever rested upon him. Rev. Isaiah Wallace assuredly had the unction of the Spirit as he prayed for our sorely afflicted sister Parry, for the fatherless children and for the sorrowing church in the Gaspereaux Valley. The following beautiful selections were sung during the service: "The Lord is my Shepherd," (female trio); "Looking this way," (solo and quartette); "I know that my Redeemer liveth," (quartette). The service throughout was dignified, sympathetic and impressive.

The pastors had designated four of their number to act as pall-bearers, and at five o'clock they gently lowered into the lap of mother earth, the mortal part of him whom they had esteemed both for his own and for his work's sake. From that grave we turned away humbly confident that,



Bowman's Headache Powders

Safe and Reliable.

Cures All Headaches Promptly.

In Powder and Wafer Form,
10 and 25 Cents.

THE BAIRD COMPANY, Ltd.

"Standeth God within the shadow,
Keeping watch above His own."

W. J. RUTLEDGE.

Port Maitland, Nov. 24, 1903.

Hon. Clifford Sifton, Minister of the Interior, has given orders for the abandonment of the Northwest Mounted Police post at Wells, on the Dalton trail. The Alaska boundary tribunal decision moves the international boundary at the point in question seven miles further inland than it was under the provisional arrangement. The Canadian flag has been hoisted on Herschell Island.

Personal.

Word has been received by Capt. Robert and Mrs. Dewis, of Advocate Harbour, Nova Scotia, that their daughter, Mrs. Mack B. Shaw, of San Bernardino, California, has just had to submit to one of the severest operations known to surgery in order to save her life. The result hung in the balance for a whole day but by the heroic effort of her physician, Dr. John A. Calliver, by the blessing of God, she was spared to her large family. It is confidently believed that this fearful ordeal through which Mrs. Shaw has passed was directly the result of disease conditions developed at Vizianagram, India, and which compelled Mr. and Mrs. Shaw to retire from foreign mission service in 1895.

WEAVER'S SYRUP

is a reliable preparation for Purifying the Blood and thus cures permanently

Boils Erysipelas Scrofula Eczema

which arise from it's derangement.

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



Buy a **Berliner Gramophone** with your spending money. Enjoy it while you save for it.

Only One Dollar Capital is Required.—Only Two Dollars a Month to Pay.

and this secures a "Talking Machine" that will talk, sing any song, play any piece, reproduce any band and every instrument, reproduce any hymn by a church choir. It is large enough for the largest hall or church, or can be used in the smallest room. **The Records are hard, flat discs,** and can be played a thousand times. It is the greatest amusement producer ever made, and no home should be without one. **Better than a piano or organ,** as no practice or experience is required. A child five years old can operate it. Every Gramophone is "made in Canada," and is guaranteed for five years. Every Gramophone is supplied with our new "Automatic" sound-box, 16-inch concert horn, 200 needle points and choice of any three records free. Cash prices, \$15.00 to \$45.00. Sold on the easy payment plan at a slight advance. **Order now and insure prompt delivery.**

A Musical Educator.—No instrument or invention of modern times has ever approached the Berliner Gramophone, in the faithful reproduction of vocal and instrumental music. It stands without a peer—furnishes entertainment for young and old and cultivates a refined and intelligent taste for music.

In Every Home.—No matter how far removed from cities and musical centres, no member of the family need be ignorant of the masterpieces of the musical world, old or new. New records are constantly being added to the great catalogue of selections which includes everything worth hearing in music or song.

At Merely Nominal Cost.—It would cost a fortune, and not even in a lifetime could one hear, in the original, all the selections which famous artists, bands and orchestras have made solely for the Berliner Gramophone, yet you can hear them all on the Gramophone in your own home at any time for a trifling cost, and hear them rendered with a degree of perfection and fidelity impossible of attainment by the average performer.

How to Get One. Easy Payment Plan.—Fill out the Coupon and send it to us with one dollar, and we will ship the Gramophone to you. Enclose two dollars extra if you want spun brass horn. Send your order for extra records at the same time and save extra expressage. Almost any vocal or instrumental music you wish can be had—or we'll send complete list of records.

What a Few of the Thousands of Delighted Purchasers Say:

- Rev. A. T. Bourke, College St. Joseph, N. B. The Gramophone arrived in perfect order. All are surprised and pleased with it. You will doubtless receive many orders from this part of the country.
- Rev. B. Kiernan, Quyon, Que. Your records are ahead of any I ever heard.
- Rev. D. Matte, Hospice St. Joseph, Que. The Gramophone I bought of you a few months ago is giving entire satisfaction and is admired and praised by all who have heard it.
- Rev. J. Vaillancourt, Levis, Que. The Gramophone is still giving satisfaction.
- These are only a few of the thousands of testimonials on our file from the clergy, lawyers, doctors, farmers, merchants, mechanics, etc. Write or call for catalogue at your nearest agent, or to the inventor and manufacturer.
- Rev. Geo. Bonsfield, Pembroke, Ont. The records are still in good condition although they have been used hundreds of times.
- Rev. P. A. Carion, Kam'ps, B. C. Permit me to tell you that I am perfectly satisfied with the Gramophone I bought of you. It is a source of endless amusement to the children of our school as well. I do not think anything more perfect could be invented.
- tion. It is difficult for a talking machine to reproduce a song or music more distinctly than mine.

Cut out this Coupon & send it.

E. BERLINER,
2315-19 St. Catherine St.,
Montreal, Que.

Enclosed find one dollar in payment on the Standard Berliner Gramophone, type A, complete, with 16-inch japanned concert horn and 3 records. If satisfactory after five days' trial, I agree to pay eight monthly payments of two dollars each. If not satisfactory, I will return the Gramophone and this order is null and void.

Name.....
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(If you wish a spun brass horn instead of the japanned horn, enclose two dollars extra.) Also send free of charge the following three records:

E. BERLINER,
2315 St. Catherine Street,
Montreal.

When Your Joints Are Stiff

and muscles sore from cold or rheumatism, when you slip and sprain a joint, strain your side or bruise yourself, Perry Davis' Painkiller will take out the soreness and fix you right in a jiffy. Always have it with you, and use it freely. USE

Painkiller

Girls.

Girls who haven't the money to spend for new clothes, ribbons, feathers, boas, etc., had better go right round to their druggist or grocer to-day and for to-day buy any color in these fast, brilliant, fadeless home dyes. Maypole Soap. It washes and dyes at the same time.

Maypole Soap

Sold everywhere. 10c. for Colors. 15c. for Black.

MILBURN'S HEART AND NERVE PILLS FOR WEAK PEOPLE

Are a True Heart Tonic,

Nerve Food and Blood Enricher. They build up and renew all the worn out and wasted tissues of the body, and restore perfect health and vigor to the entire system. Nervousness, Sleeplessness, Nervous Prostration, Brain Fog, Lack of Vitality, After Effects of La Grippe, Anæmia, Weak and Dizzy Spells, Loss of Memory, Palpitation of the Heart, Loss of Energy, Shortness of Breath, etc., can all be cured by using

Milburn's Heart and Nerve Pills. Price 50c. a box or 3 for \$1.25. All dealers or THE T. MILBURN CO., LIMITED, Toronto, Ont.

WASTE-BASKET APPLICATIONS!

We know of a firm who advertised to help having put over sixty carelessly addressed unopened applications in the waste basket. We know of another, placing all those not from MARITIME-TRAINED candidates in their waste-basket. Enough said. Send for our free catalogue.

KAULBACH & SCHURMAN,

Chartered Accountants, MARITIME BUSINESS COLLEGE, Halifax, N. S.

A Cure For Rose Cold Hay Fever and ASTHMA

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

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

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

HIMROD MFG CO., 14-16 VESLEY ST., NEW YORK. For sale by all Druggists.

The Home

BEAUTY'S BEGINNING.

The beginning of beauty is the bath. The woman who does not use soap, water and Turkish towel will struggle in vain with creams and lotions, though after the first named have done their work the latter will be invaluable to soften, smooth and whiten the skin. Not every woman is strong enough to take a tub bath every day, but a sponge bath with a little alcohol added to the water will be found strengthening. One of the best soaps for the face is a simple shaving soap costing only five cents a cake, but do not forget that it is just as important to remove every particle of soap from the skin ducts as it is to cleanse the pores from dirt. After a thorough rinsing, a good cold sponge will have a tonic effect. When exposed to harsh winds or the burning sun rub cold cream or fresh cream on the face allowing it to remain ten minutes, then gently wash the face, and apply rice or talcum powder.—Biblical Recorder.

DRESSES FOR SCHOOL.

No little girl likes to go to school in a shabby, ill-fitting dress, and it is seldom necessary. Good patterns are cheap, and as for material, do not despair if you have partly worn dresses of an adult member of your family at your disposal. Some excellent results have been accomplished with seemingly hopeless beginnings. The ten year old daughter at our house needs a school dress, and not feeling able to buy new goods, we decided to use a light colored dress skirt for that purpose. This was done so satisfactorily that other mothers may be glad to hear about it.

The seams were ripped apart, the threads picked out, and the goods brushed and washed in warm soapy water. When perfectly clean, a package of navy blue diamond dye, which had been dissolved in warm soft water, was put in a porcelain kettle and enough boiling water poured in to cover the goods. The pieces were put in the dye and boiled half an hour, then thoroughly rinsed and hung on the line until half dry. After pressing on the wrong side the goods looked like new. The colors produced by these dyes do not fade and knowing how soon a school dress becomes soiled, we determined to make it in such a way that it could be washed as often as necessary.

The skirt was made plain and full, and as the goods were heavy it needed no lining. The waist is a blouse, having full sleeves and cuffs of cardinal red flannel trimmed with black braid. The large sailor collar was bordered with a band of red flannel with five rows of braid around it. The collar and cuffs were finished separately and attached to the waist in such a way that they could be removed when the dress is washed. It is handsome, yet so simple made that it will be little trouble to keep it clean.—Religious Herald.

OYSTERS BAKED IN A LOAF.

Bake a long thin loaf for the purpose or purchase a stale Vienna loaf. Cut a deep slice from the top, and with a spoon scrape out the soft part, leaving a wall all around. Fill this "box" with oysters, seasoning them with salt and pepper and a little tomato catsup; put plenty of pieces of butter on the top and replace the slice of crust. Place the filled loaf in a biscuit tin and pour over the loaf two spoonfuls of oyster liquor; put upon a grate in a brick oven and bake from twenty to twenty-five minutes, putting some of oyster liquor over the loaf from time to time. Serve very hot. Small Vienna rolls may be used in place of a loaf, serving one roll to each person.—Selected.

COOKING CAULIFLOWER.

Among the best of the fall vegetables now in market is cauliflower. When properly cooked this a delicate dish. As a rule cauliflower is cooked too much, and it should never be separated, but the last row of green leaves left on. Cut off the thick stalk as closely as possible. Remove the outside leaves and put the cauliflower, white side

down, in cold water for two hours before cooking. To cook cauliflower, au gratin: After soaking it in cold water, boil it gently for twenty minutes in enough salted water just to cover it; then put in whole, with the green leaves on, in a baking dish, white side up; put some butter over the top and sprinkle it well with fine bread crumbs; stand it in a quick oven and let it bake till quite brown over the surface; then serve.—New York Commercial Advertiser.

PLAIN APPLE CHARLOTTE.

Peel and quarter six large or ten moderate sized sour apples. Greenings or King apples, then put the quarters in two generous tablespoonfuls of butter and three quarters of a cupful of sugar, the grated rind of a lemon, or if preferred, a saltspoonful of powdered macis, as flavoring; cover the saucepan and let the apples stew gently till soft, but not broken, then add a half glass of essent or plum jelly and half a cupful of seed raisins. Cut a large stale loaf of white bread in slices a quarter of an inch thick then cut the slices into rounds with a cake cutter; butter one side of each slice and lay them on the bottom and round the sides of a large pudding dish with the buttered sides next the dish; put the rounds together each other. Pour the cooked apples into the dish; over them with a layer of the sliced bread, with the buttered sides next the apples. Bake in a medium hot oven for over thirty minutes then remove from the oven and stand the dish in a cool place. When quite cold turn the Charlotte on a dessert dish and serve it with whipped cream.—New York Commercial Advertiser.

RULES FOR THE BATHROOM.

- 1. Open the window, top and bottom.
2. Take out all soiled towels, washcloths and linens.
3. Take out the rug, and leave it in the air awhile after shaking.
4. Run hot water into the bath tub with a dash of ammonia or soda or plain soap and scrub well, on the sides and bottom. Rinse well with hot and cold water and wipe dry.
5. Wash all sponges and hang in the air to dry.
6. Wash soap dishes, mugs, slab, faucets, bowl and closet with soapy water, and wipe dry.
7. Wring a household as dry as possible and lightly wipe over the closet seat and lid and all woodwork and walls, and last of all the floor.
It sounds like a long list, but it is short and quick work to do. Fifteen minutes means a fresh, bright looking room that can honestly call itself "clean" till the next day.—Pittsburg Dispatch.

WHEN BABY CRIES.

When a baby cries almost continuously it is a certain sign that there is something the matter with its stomach or bowels, and the mother should at once give it a dose of Baby's Own Tablets, which sweeten the sore little stomach, promote digestion and gently relax the bowels. Mrs. Fred McArthur, Wabigoon, Ont., who has had experience writes: "When my little boy was six months old he began to cry and kept it up almost continually day and night for several weeks. I gave him medicine, but it did not seem to ease him a bit. I had not at this time used Baby's Own Tablets, but the little fellow was suffering so much that I sent for a box. He obtained ease almost from the first day, and in a few days was quite well. Since then he has grown splendidly, and is a bright, laughing, good-natured baby. I hold the Tablets in the highest regard and cheerfully recommend them to all in theirs.

This is the verdict of all mothers who have used the Tablets. They are good for children of all ages and always cure all their minor ailments. Send by medicine dealer, or send by mail at 25 cents a box by writing The Dr. Williams' Medicine Co., Brockville, Ont.

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

O. J. McCully, M. D., M. R. C., S. Lennox Practice limited to Eye, Ear, Nose and Throat Office of late Dr. J. H. Morris. 163 German St.

The Doctor's ORDERS: Fresh Air Good Food The Shell Emulsion. For all those threatened with Consumption.

This School Has Been the Making of Me! Is what a young man who has just graduated from Fredericton Business College, Remarked to the Principal, as he said good bye before leaving for Toronto to a new position in that city. It can do the same for you. Send for catalogue. W. J. Osborne, Fredericton, N. B.

Burdock BLOOD BITTERS CURES Dyspepsia, Bolls, Pimples, Headaches, Constipation, Loss of Appetite, Salt Rheum, Erysipelas, Scrofula, and all troubles arising from the Stomach, Liver, Bowels or Blood. Mrs. A. Lethbridge, of Ballypore, Ont., writes: "I believe I would have been in my grave long ago had it not been for Burdock Blood Bitters. I was run down to such an extent that I could scarcely move about the house. I was subject to severe headaches, backaches and dizziness; my appetite was gone and I was unable to do my housework. After using two bottles of it I felt my health fully restored. I warmly recommend it to all tired and run-down women."

BEWARE Of the Fact that White Wave disinfects your clothes and prevents disease.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Third Quarter, 1903.

OCTOBER TO DECEMBER.

Lesson XII. December 20.—The Queen of Sheba Visits Solomon.—1 Kings 10: 1-10.

GOLDEN TEXT.

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

EXPLANATORY.

THE VISIT OF THE QUEEN OF SHEBA.—1 Kings 10: 1-10.

1. THE SEEKER. 1. THE QUEEN OF SHEBA. Sheba is almost universally regarded to be the ancient kingdom of the Sabaeans in southern Arabia Felix, bordering on the Red Sea. Dr. Glaser has made some very interesting discoveries in this region, and has brought home a large number of inscriptions, many of them now in the museums of Berlin and London. He shows that before the time of Solomon this was a great and rich kingdom, with numerous gold mines, a literary civilization, a wide commerce in gold, precious stones, and perfumes. "The immense abundance of spices in Arabia, and especially in the Yemen or Sabaean country, is noted by many writers. Herodotus says that the whole tract exhaled an odor marvelously sweet (3: 113). Diodorus relates that the odor was carried out to sea to a considerable distance from the shore (3: 46)." "The queen of Sheba represented a civilization which doubtless regarded itself as venerable and cultured by the side of that of the rude tribes of Palestine."

2. THE OCCASION OF THE SEARCH. HEARD OF THE FAME OF SOLOMON, which through his commerce and conquests had extended throughout the known world (1 Kings 4: 34). CONCERNING THE NAME OF THE LORD. His religious fame, as distinct from his artistic, literary, military, or political fame. This included the magnificent temple he had built to Jehovah; and his unrivaled wisdom expressed in many ways, and which was the gift of Jehovah. CAME TO PROVE (to test) HIM WITH HARD QUESTIONS. To see if he were really as wise as rumor asserted. She tested him by riddles and enigmas of various kinds, which are so dear to the Oriental heart. Compare Samson's riddle (Judg. 14: 12); and Aristophanes, and Athenæus X: 697ⁿ, with specimens of the riddles in chap. 83. Having tested his wisdom by these riddles, the queen would bring to him the great religious and moral questions which will keep asking themselves in the heart of every thinking person.

3. THE LONG QUEST. 2. AND SHE CAME TO JERUSALEM, a distance of fifteen hundred miles. "But ancient journeys are not to be measured by miles, but by hours. Now, both the queen and her company traveled by camels, and the camel can only go, with any degree of comfort, at a walking pace. We may be pretty sure, therefore, that the party would not travel, on the average, more than twenty miles a day, which would give something like seventy-five days for the journey to Jerusalem, and the same for the return. WITH A VERY GREAT TRAIN, for safety, for bearing the presents to Solomon, for proving the greatness of her kingdom and her own high station. CAMELS THAT BARE SPICES, frankincense, myrrh, opobalsam, ladanum, and cassia. "The spices of the incense-bearing sands of Arabia are constantly dwelt upon both in Greek and Roman literature." One of these was a VERY GREAT

"Just Run Across."

Some People are Lucky.

Some people make an intelligent study of food and get on the right track (pure food) others are lucky enough to stumble upon the right way out of the difficulty just as a Phila. young woman did.

She says: "I had suffered terribly from nervous indigestion, everything seemed to disagree with me and I was on the point of starvation when one day I happened to run across a demonstration of Postum Food Coffee at one of the big stores here.

"I took a sample home and a sample of Grape Nuts as well and there tried them again and found they agreed with me perfectly. For months I made them my main diet and as the result I am restored to my former health and can eat everything I want to.

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STORE (v. 10). AND VERY MUCH GOLD. According to v. 10, AN HUNDRED AND TWENTY TALENTS. As a talent of gold is worth \$29,000, heavy standard, her present of gold would amount to \$3,500,000. "Strabo relates that the Sabaeans were enormously wealthy; and used gold and silver in a most lavish manner in their furniture, their utensils, and even on the walls, doors, and roofs of their houses." AND PRECIOUS STONES. "The chief precious stones which Arabia now yields are the onyx and emerald. Anciently she is said to have produced, besides these gems, the following: adamant, amethyst, chrysolites, hematites, sards, sardonyxes, and several stones for which modern jewelers have no names. See Pliny, Natural History, XXXVII. Pearls, too, were readily procurable in Arabia from the Persian Gulf fishery."

4. THE FINDING. NOT HALF CAN EVER BE TOLD.—Vs. 3-9. 3. SOLOMON TOLD HER ALL HER QUESTIONS. There was not one of her riddles and hard questions he could not answer. "We find in Josephus' Antiquities, VIII. 5: 3 an account of a contest of wit of this nature between Hiram and Solomon, and he reports, on the authority of Dios, that a reason for Hiram's large payments to Solomon was that he had been beaten in the encounter and unable to solve the riddles propounded."

4. HAD SEEN ALL SOLOMON'S WISDOM, in his arrangements, the ordering of the kingdom, architectural inventions, and everything that required great skill. But especially his wisdom in answering hard questions. THE HOUSE THAT HE HAD BUILT. Referring doubtless, not to the temple, but to his palace.

5. AND THE MEAT OF HIS TABLE. That is, both the great variety of food that was placed upon the king's table (1 Kings 4: 22, 23) and also the costly furniture of the table (1 Kings 10: 21). His banquets were of the most superb kind. All his plate and drinking-vessels were of gold. THE SITTING OF HIS SERVANTS. Here servants signifies the officers and distinguished persons who were privileged to sit at the king's table, and were ranged according to rank and in large numbers at the royal banquets. THE ATTENDANCE OF HIS MINISTERS. "Attendants, pages, bell-boys, men in waiting." AND THEIR APPAREL. The livery and uniforms are an important part of a fine establishment. The servants are often more splendidly or showily appareled than their masters. AND HIS ASCENT. The passage from the palace to the temple up the Tyropoeon valley, referred to in 2 Kings 16: 18. This valley was a ravine over one hundred feet deep between Zion and the temple hill. "It has long since been filled in with rubbish. But the explorations have shown that the streamlet was roofed over and covered with a paved road, which led up from the valley of Hinnon to the head of the ravine. THERE WAS NO MORE SPIRIT (breath) IN HER. Her amazement was so great that, as we say, it took away her breath; she was lost in admiration. "Apparently the queen had come with some hope that she might get the better of Solomon, either in her display of queenly splendor or in the questions which she propounded."

6. IT WAS A TRUE REPORT. She nobly acknowledges the truth, without any envy or conceit.

7. BEHOLD, THE HALF WAS NOT TOLD ME. Nor would she have believed it if it had been told. Much of it could not be told in such a way that she could really understand it, any more than a native of central tropical Africa could understand that water could be changed into ice, or comprehend the workings of the telephone, telegraph, or the phonograph, aut mobiles or swift trains or battleships.

8. HAPPY ARE THY MEN. "Not" because of their fine clothes, of their high position, of their splendid possessions, did the queen regard the people and the servants of Solomon, as blessed and happy, but because they could always listen to his wisdom." It is a great advantage to be in good families, and to have opportunity of frequent converse with those that are wise and good."

9. BLESSED BE THE LORD THY GOD. This shows that the queen understood that Solomon recognized all his wisdom and wealth as the gift of God. He was faithful to his God, and it is possible, as Jewish writers claim, that she was converted to the true God through Solomon's influence. THE LORD LOVED ISRAEL FOR EVER. With a love which was so strong as never to fail. God's love was indeed an everlasting love. We live under its influence to-day. THEREFORE MADE HE THREE KING. This was the highest possible compliment to Solomon.

Lessons for To-day. 1. Christ can answer all the hard questions which meet us on every side, like the sphinx's riddle which it was death not to answer. The questions of present duty, of a future life, of God and his love and forgiveness, are answered by him, and draw us to him, as those who are cold are attracted by the fire; those who are hungry, by satisfying food.

2. The half has never been told. Every one who visits the kingdom of religion joins with the queen of Sheba in saying that they did not believe the half that was told them,

but they now find that all that was told them was not half of the truth. Irreligious men do not and cannot conceive the full blessedness of the religion of Christ. They do not believe what Christians say of it. It seems to them the exaggerated utterance of excited feeling. And yet Christians cannot express to them one-half the true glory and peace and heavenliness of Christ in the soul.

10. AN HUNDRED AND TWENTY TALENTS OF GOLD . . . SPICES. See GUY, 2. These were the most precious things her kingdom produced.

Second. V. 13. "Solomon not only returns the queen's gifts with interest, but presents her with whatever strikes her fancy; and for her to have hesitated to ask would have been, according to Oriental ideas, to admit an inferiority of position.

Lessons for To-day. 1. As Solomon gave the queen of Sheba far more than she gave him, so God loads us with benefits, and delights in giving us the most royal gifts,—his Son, eternal life, pardon, peace, love, joy, in addition to his countless earthly treasures.

2. As Solomon gave the queen whatever she desired, so God loves to give us all that we desire, so far as it is good for us, and so far as we are able to receive. When we abide in him and his words abide in us, the promise is that "ye shall ask what ye will, and it shall be done unto you" (John 15: 7).

A WOMAN'S FACE.

PLAINLY INDICATES THE CONDITION OF HER HEALTH.

How to Obtain Bright Eyes, Rosy Cheeks and the Elastic Step of Perfect Health.

"A woman's face," said a well known physician, "is a mirror which reflects unflinching the condition of her health. One can at a glance if she is well or not and usually one can tell what the trouble is. It so often happens that instead of bright eyes, rosy cheeks and an elastic step, there are dull eyes, pale, sallow or a greenish complexion, and a languidness of step that bespeaks disease, and perhaps an early death if the right treatment is not resorted to. The whole trouble lies with the blood, and until it is enriched and invigorated there will be no release from suffering and disease. Unquestionably the greatest of all blood-renewers is Dr. Williams' Pink Pills. Good blood means health, vigor, life and beauty, and the one sure way to make your blood good is to take Dr. Williams' Pink Pills.

Out of many cases which illustrate the truth of this may be cited that of Miss Amanda Damphousse, Ste. Anne de la Perade, Que., who says: "For more than six months I suffered greatly from weakness, bordering almost on nervous prostration. I suffered from headaches, palpitation of the heart, and pains in all my limbs. I had no energy, no appetite, no color, and my nights were frequently sleepless. At different times I consulted three doctors, but none of them seemed able to cure me. A friend strongly urged me to take Dr. Williams' Pink Pills and I finally followed her advice. With the use of the first box my health began to improve, and five boxes completely restored me. I now have a good appetite, headaches and pains have disappeared, and I never felt better in my life than I do now. If I am ever sick again you may be sure that Dr. Williams' Pink Pills will be my only doctor."

If you have any diseases like anaemia, indigestion, heart palpitation, neuralgia, rheumatism, or any of the other host of troubles caused by bad blood, Dr. Williams' Pink Pills will surely cure you. Be careful to get the genuine, with the full name, "Dr. Williams' Pink Pills for Pale People," printed on the wrapper around the box. Sold by all medicine dealers or sent post paid at 50 cents a box or six boxes for \$2.50, by writing to the Dr. Williams' Medicine Co., Brockville, Ont.

Get not your friends by bare compliments, but by giving them sensible tokens of your love. It is well worth while to learn how to win a man in the right way. Force is of no use to make or preserve a friend, who is an animal that is never caught nor tamed but by kindness and pleasure. Excite them by your civilities, and show them that you desire nothing more than their satisfaction; oblige with all your soul that friend who has made you a present of his own.

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Dyspepsia, Sour Stomach, Water Brash, Liver Complaint, Sallow or Muddy Complexion.

CLEAN COATED TONGUE

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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 plan, 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. MARSH, D. D., St. John, N. B., and the Treasurer for P. E. Island is Mr. A. W. STEVENS, CHARLOTTETOWN.

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

UPPER GAGETOWN, N. B.—On Sunday the 22nd, it was my privilege to baptize two more happy converts and conduct them into the fellowship of the church, making in all six happy believers that have put on Christ and united with the church since the interest commenced. We are expecting others in the near future. For three weeks, missionary Hayward gave us valuable assistance in the good work, we commend him to the confidence of all our churches. R. MURCH.

LOWER AYLESFORD.—Eight girls and one young man followed their Lord in baptism. Two other brothers were received on experience. The Lord has graciously revived his work in this section of the field. Church members whose voices have been silent many years have been heard again confessing Christ. The girls who were baptized are all members of the Mission Band, to which influence believe their early conversion is largely due.

J. A. HUNTLEY.

Kingston, N. S., Nov. 16.

FREEMPORT, N. S.—We have just closed our pastorate with the Freemport church, and expect to take up the work in a few days in Upper Wilmot. During our five years' residence here we have been blessed of God in large ingatherings and also upbuilding of Christian life and character in the church. The sanctuary has been remodeled at a large expense, but all debts incurred have been paid off. Other extensive enterprises have been carried to a successful issue. The field is an important one. It will tax the physical and intellectual forces of the strongest. The right man will find a welcome in the homes and hearts of the people. His salary will be promptly paid. Last Sabbath I delivered my farewell address to the church and they presented me with a nice gift.

E. H. HOWE.

CAMPBELLTON, N. B.—It is not often that the people of the Campbellton church see a Baptist minister excepting their own pastor, but during the last month they have been especially favored. The Rev. A. J. Vining had no sooner gone away than Rev. A. H. Hayward arrived. Brother Hayward came to do special work on the Quebec side where there seems to be an opening to plant a New Testament church, but he found the season inopportune and so spent the week with the Campbellton pastor rendering valuable service by visiting three of the missions of the church and preaching three times during the week and preaching twice in town on Sunday, 15th, thus relieving the pastor to go to Mann Settlement and administer the ordinance of baptism to two candidates who had been awaiting several months.

Nov. 24. I. W. K.

ISAACS HARBOR.—We have nothing especially startling to relate about our church work in this community, but we are grateful to be able to say that we are moving quietly forward with an encouraging degree of harmony, and some cheering prospects of success. A pleasant social was recently held in our vestry, followed by an illustrated lecture on Mary Queen of Scots, given by the pastor. Old acquaintances were renewed, and a most enjoyable evening was spent. The different departments of church work are sustained with regularity and interest. We earnestly desire to see a deeper work of grace in the community, and our prayer is that a gracious Master will grant us this favor. Contributions for convention objects are regularly made, and our general financial condition is such as to allay anxiety on that score. Temperance principles appear to be pretty firmly rooted in this section of our province, and a good measure of prosperity in temporal things, seems to be enjoyed by our people.

W. H. WARREN.

ST. STEPHEN, N. B.—A visit of two to the Baptist church in this place, is sufficient to

convince one that substantial progress is being made in all that pertains to the Master's kingdom. Bro. W. C. Goucher is the esteemed pastor and although he has seen, and his people have enjoyed fifteen years service, yet there are no indications whatever that a change in the pastoral relationship is sought for or desired. Opportunities have frequently occurred of late which meant such a change and flattering calls from some of the best churches in the Maritime Provinces, but happily for the best interests of the church and community three calls have been declined. The congregations are larger than ever, the Sabbath School is growing and the church is exerting a power for good in the town. Brother Goucher is aided in his work by a faithful band of fellow workers—men and women who are always on duty and can be depended upon—and both pastor and people may be congratulated upon the marked progress achieved and the steady development of the interests committed particularly to their care. The St. Stephen is not only a working and praying church but it is a giving church as well, and to this happy combination of essential qualifications together with strong faith in, and reliance upon Divine power, may of course be attributed its steady prosperity and growing usefulness. And surely our churches small and large may possess and employ just such gifts for the glory of God and to the furtherance of his cause. Another long pastorate is that of Rev. A. I. Padelford, D. D., for over quarter of a century pastor of the Second Calais church, Calais, Maine. To know Dr. Padelford is to esteem and love him, not only for his work's sake but for his rare personal qualities. His advancing years sit lightly upon him. He is still the fervent vigorous preacher of the gospel of Jesus Christ he always was. The very best of current literature finds its way to his study. He is fully conversant with the trend of religious thought, knows what is daily taking place in the scientific, philosophical and political world around him, is ever ready to counsel with, advise and help brother ministers, attends conventions, associations, quarterly and other meetings, represents Wellington Co., on the Executive Board meeting at Waterville several times a year, is a good pastor, a faithful preacher, clear and forcible in his utterances of Divine truth, dwelling in the hearts of his people and respected and loved by all the people. May his love long abide in strength and the arms of his hands be still made strong by the hands of the mighty God of Jacob. After all such lengthy pastorates as these are not only a blessing to the people enjoying them, but tend to gain a standing and an influence to the church whose members have the sense and grace to remain true to their pastors amid the various vicissitudes of church life and activity, rather than believing and acting as if a "change in pastors" were all that is needed to bring in a full tide of prosperity. The churches which are blessed with faithful preachers should do their very best to retain their services. THE MESSENGER AND VISITOR has many appreciative friends on this (St. Croix) River, and its last issue is especially an excellent number. My old friend and neighbor, H. F. Perry died in full armor, and has gone to his sure reward. What a glorious thing it is to labor for and with Christ Jesus here, and to depart to be with him forever there, "which is far better."

Yours faithfully,

ST. CROIX VALLEY, Nov. 1903. OBSERVER.

Home Missions in N. S. and P. E. I.

All will be glad to learn that our Home Mission work is in a very much more satisfactory condition than at any time during the last Convention year. All of last year there were from twelve to eighteen H. M. churches without pastors. At the present time there are only six of these churches vacant, and the prospects are that within a few weeks three or four of these will be

supplied with efficient pastors. This fact, with the increased grants to a number of these churches, will call for a very much larger outlay for this branch of the work than last year. Besides this, there are two evangelists at work. Rev. A. F. Baker began work on P. E. Island early in Sept. and will continue there under the direction of the Island Conference as long as it may be deemed necessary in the best interests of the cause. Rev. W. Andrew White, B. A., is engaged in evangelistic work among the colored churches. The past two months have been spent in New Glasgow where there are about two hundred colored people, and where a good work has been done by Bro. White. A church has been organized, and steps are being taken looking to the erection of a place of worship in that town. Rev. M. W. Brown, superintendent of Home Missions, has closed his pastorate of the 3rd Yarmouth church and has entered upon his new duties. It is hoped and expected that he will do much in the way of encouraging and inspiring our H. M. churches toward self-support. Recent reports from most of these mission fields are hopeful and expectant in tone. Pastor A. H. Whitman in charge of the new interest at Sydney Mines, is gripping the work with a strong hand, and is confident of speedy increase in growth and strength of the church.

We trust that all our churches will be increasingly earnest in prayer and liberal in contributions to this great work of Home Missions, which has not in the past, and is not now, receiving such attention and energy as its importance demand. About one-third of the present Convention year is now passed, and so far the treasurer of the Board has received from treasurers of denominational funds only \$272.34. It must be manifest to all that this is not as large a financial support as such a work needs and deserves. We are not discouraged. We have confidence in our Baptist constituency. We believe that as the people come to realize more fully the extent and vital importance of this work they will make more liberal provision for its prosecution.

At the last meeting of the Board I was instructed to acknowledge in the MESSENGER AND VISITOR all bequests and donations received for this work since I became treasurer of the Board in Sept. 1901. These have been as follows:

1st Bequests. In 1901, Joseph Bradshaw, Bedeque, P. E. I., \$25; B. H. Barker, Nictaux, N. S., \$250. In 1902, Rosa R. Raymond, Wilmot, N. S., \$16.85. In 1903, Mary J. Rose, \$2; Matilda A. Biglow, Parrsboro, N. S., \$1000; Rev. E. N. Archibald, Lawrencetown, N. S., \$80; A. F. Randolph, Fredericton, N. B., \$1000. This amount last named, was handed over to the H. M. Board of New Brunswick.

Wilson, \$8.50; Rev. Dr. Morse, Sandy Cove, N. S., \$5; C. H. Harrington, Sydney, C. B., \$50. Henceforth these bequests and donations will be acknowledged when received. We trust that we shall very often be called upon to discharge this pleasant duty.

E. J. GRANT,
Sec'y-Treas. H. M. B. for N. S. and P. E. I.

FORGET YOU EVER HAD IT.

Catarrh, the Most Odious of All Diseases Stamped Out, Root and Branch.

Catarrh is the most foul and offensive disease that afflicts the human race. Any one with social ambitions had better renounce them if he has a bad case of catarrh, for his presence, if tolerated at all, will be endured under protest. The foul and sickening breath, the watery eyes, the hawking and spitting and fetid discharge at the nose make the unfortunate sufferer the most avoided of human beings.

Stuart's Catarrh Tablets are the hope and relief of catarrh victims all over the world. They go direct to the root of the disease and thoroughly eradicate it from the human system. They cleanse and purify the blood of all catarrial poisons and under their influence all impurities are carried off. The blood becomes pure, the eye brightens, the head is cleared, the breath becomes sweet, the lost sense of smell is restored, the discharges cease and the sufferer again feels that he has something to live for. He is again a man among men and can meet his fellow beings with satisfaction and pleasure.

The following letter from a St. Louis lawyer is only one of thousands received praising the merits and curative powers of Stuart's Catarrh Tablets. Read what he says:

"I suffered from catarrh for 15 years. It would be worse at certain seasons than others, but never failed to annoy me and cause me more or less misery during that period. About a year ago I got so bad that I thought of abandoning my practice. I was a nuisance to myself and all who came near me. My condition was very humiliating and especially so in the court room. I had tried, I thought, every known remedy; all kinds of balms, ointments, inhalers, sprays, etc., till I thought I had completed the list. I was finally told of Stuart's Catarrh Tablets by a friend who took pity on me and, as a drowning man will catch at a straw, I got some and began taking them. I began to improve from the first day and I kept up the good work you may rest assured. In six weeks I was free from catarrh as the day I was born, but to make assurance doubly sure, I continued the treatment for six weeks longer.

"I have had no trace of catarrh in my system since. I am entirely free from the odious disease and feel like a new man. I write this letter unfeignedly for the benefit of fellow-sufferers and you may give it as widespread publicity as you wish."

Stuart's Catarrh Tablets are for sale by all druggists at 50 cts. a box.

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MARRIAGES.

HUME-HILTZ.—At the home of the bride's parents, Chester, Oct. 28, by Rev. Rupert Osgood Morse, M. A., George Prescott Hume and Delta May Hiltz, all of Chester, N. S.

FRAIL-MOLAND.—At the parsonage, Chester, Nov. 16, by Rev. Rupert Osgood Morse, M. A., Joseph Spencer Frail, of Westfield, Queens county, and Hamah Emily Moland of East Chester, Lunenburg county, N. S.

CHAPMAN-TURNER.—At Johnson's Hotel, Perth Centre, Nov. 18th, by R. W. Demmings, Frederick Chapman of Woodstock, N. B., to Mary E. Turner of Arthurette, Victoria Co., N. B.

ARCHIBALD-BISHOP.—At the home of the bride, Canning, N. S., Nov. 18th, by Pastor Isaac Allen Corbett, B. D., Mr. Burton Ambrose Archibald of Halifax, N. S., and Lottie Estella Bishop of Canning, N. S.

LANDRY-CORBIN.—At Kentville, N. S., Nov. 19, by Rev. C. H. Day, Thomas H. Landry to Lena May Corbin, both of Kentville.

HATT-HILTZ.—At Beech Hill, Lun. Co., Aug. 18, by Pastor M. B. Whitman, Charles T. Hatt to Lucy Hiltz.

HATT-MEISNER.—At Beech Hill, Oct. 20, by Pastor M. B. Whitman, John Bunyan Hatt to Mary Meisner.

CROFT-RAFUSE.—In the Baptist church, Chester Basin, Oct. 28, Robbie M., son of Dea. W. H. Croft, to Minnie J., eldest daughter of the late Leander Rafuse of Chester Grant by Pastor M. B. Whitman.

HILL-McDONALD.—At the Baptist parsonage, Coldstream, Carleton Co., Nov. 18, by Rev. J. D. Wetmore, Murray Hill to Lillian V. McDonald, both of Cloverdale East.

FISHER-DICKENSON.—At Carlisle, Car. Co., Nov. 21, by Rev. J. D. Wetmore, Robert Fisher to Gladys M. Dickenson.

BULLOCK-SMITH.—At 44 Duncan St., Halifax, Nov. 12th, by Pastor Wm. W. Rees John Bullock of Clayton & Son staff to Mrs. Eliza Smith.

BREWSTER-PORTER.—At North Mountain, Kings Co., N. S., Nov. 21, by Rev. D. E. Hatt, William Brewster to Mrs. Ada Porter, both of North Mountain.

BENNETT-MARTIN.—At the parsonage, Upper Canard, N. S., Nov. 25, by Rev. D. E. Hatt, James W. Bennett to Cassie Martin, both of North Mountain.

SHARP-McCUMBER.—At the Baptist church, St. Martins, N. B., Nov. 24th, by the Rev. C. W. Townsend, John Edward Sharp of Niagara Falls, N. Y., to Arvilla McCumber of St. Martins.

GREY-ANDREWS.—At Barton, Digby Co., N. S., Nov. 4th, by Rev. J. W. Bancroft, George Elsworth Grey and Annie Alice Andrews.

SULLIVAN-PELLEY.—At Isaac's Harbor, on the 21st inst, by Rev. W. H. Warren, George D. Sullivan, miner, to Margaret Pelley of Antigonish.

PAISLEY-GREGG.—At the residence of the bride's parents, Westfield, Kings county, N. B., on Nov. 12, by Rev. E. K. Ganong, John Edward Paisley to Agnes Elizabeth Gregg, second daughter of J. W. Gregg.

DARIES-McDIARMID.—At the parsonage, Port Hillford, on Nov. 26, by Pastor H. Carter, John Oliver Daries to May McDiarmid, both of Sonora, Guysboro county, N. S.

SEARS-ESTABROOKS.—At the residence of the bride's father, Nov. 25, by the Rev. O. N. Keith, Chansy Sears of Centreville to Ida Y. Estabrooks, of the same place.

CLYBURN-COOK.—At Isaac's Harbor, N. S., by Rev. W. H. Warren, on the 26th Nov., George Clyburn of Argyle, Guysboro Co., to Maria Cook, of Isaac's Harbor.

IRVINE-CHISHOLM.—At West St. John, on 25th November, by Rev. B. N. Nobles, Robert E. Irvine, of Milford, and Susie Chisholm, of Great Village, N. S.

DEATHS.

RESELEDER.—At West Glassville, Car. Co., Nov. 13, after three years' illness borne with Christian resignation, George Reseleder, aged 57 years, leaving a widow, two sons and

four daughters. His heart was fixed trusting in Jesus.

BELYEA.—At Coldstream, Car. Co., Nov. 19, Charles J. Belyea, late of New Bedford, Mass., aged 45 years. A widow, son and daughter mourn the loss of a loving husband and kind father, while many relatives and acquaintances feel that a dear friend has gone from them. But our Heavenly Father knows what is best and we bow in submission.

TITUS.—At Titus Mills, Upham, N. B., on 20th inst, of cirrhosis of the liver, Charles Titus, in the 71st year of his age. Deceased professed religion many years ago, and was baptized by Elder Keith. He leaves a widow, three sons and four daughters in mourning, besides five brothers and two sisters. In the departure of Bro. Titus the community has lost an active business man and the Titusville church a good supporter and friend. May God comfort the mourning ones.

TINGLEY.—On Friday, Oct. 3rd last, Julia A., daughter of Amos A., and Mary E. Tingley of Beaver Brook, Albert Co., a lovely girl of twelve summers, passed away after a very brief illness caused by heart failure. From early childhood Julia was of a devout and thoughtful turn; a regular attendant at Sunday School, which she greatly loved and a faithful student of the Bible lessons. Last June in a social service, when all who were Christians were asked to testify to it silently by standing, Julia immediately arose. On the Sunday following her death, in the presence of her own family and a large number of sympathizing friends, her body was laid to rest in the beautiful cemetery at Hopewell Hill. May God abundantly bless the sorrowing parents and family, who have the consolation that their loss is her eternal gain.

CHARLETON.—At South Williamston, N. S., Sept. 28, after a short illness of paralysis, George W. Charleton, aged 79 years. Bro. Charleton was converted in his youth, and was baptized by Rev. Dr. I. E. Bill into the fellowship of the Nictaux Baptist church 60 years ago. During this period he has been a faithful and consistent Christian, always seeking for the extension of the Master's kingdom. In 1887 he united with the Lawrencetown Baptist church, of which church he was a worthy member until his decease. A widow and five children survive him. The funeral services were conducted by Pastor W. L. Archibald, assisted by Rev. J. M. Parker, Rev. L. D. Morse, Rev. H. G. Colpitts and Rev. R. D. Porter. The burial was in Nictaux cemetery.

DUNLOP.—At his home in Sable River, Nov. 20th, after a brief illness, Deacon James Dunlop entered peacefully into rest, at the age of 77. His illness was so short that few realized how serious it was till all was over, and his death came as a severe shock to the entire community. Bro. Dunlop was baptized by Mr. Hobbs and united with the First Sabel church at its organization in 1856. In 1858 he was elected to the offices of deacon and clerk and during all these years he has been a faithful, wise, and efficient leader and counsellor. For many years he was Superintendent of the Sunday School and only gave up that position when advancing years made it necessary. He loved the church and people of God and was always found in his place at the church services unless prevented by sickness. His affections were set on things above; his pathway was that of the just which shone brighter and brighter as he neared the perfect day. He possessed a peculiarly sweet spirit and those who knew him best loved him most. "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors and their works do follow them."

DOWNIE.—On Nov. 12th the community of East Margareville was shocked by the very sudden death of Elvira, wife of Mr. Albert Downie. She had been in delicate health for a number of years, but was able to attend to her household duties to within a few moments of her death. Mrs. Downie was born in the vicinity of Nictaux 58 years ago and was the daughter of the late Stephen and Irene Parker. She was baptized by her uncle, the late Rev. Willard Parker of precious memory, and was for many years an active and consistent member of Evergreen Section of the Upper Wilmot church. Her Christian example was one well worthy of imitation; her wonderful patience under suffering and prolonged ill health was remarkable. Sister Downie leaves a sorrowing husband and only daughter to mourn the loss of faithful, devoted wife and a tender, loving mother. In our sister's departure to her eternal reward the church has lost one of her most valued members and the community a kind friend and neighbor. The funeral services, which were largely attended were conducted by her former pastor, Rev. L. J. Tingley, who spoke words of comfort to the bereaved.

Fire Insurance. Absolute Security Queen Insurance Co. Ins. Co. of North America. JARVIS & WHITAKER, General Agents.

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

At the "London House."

St. John, Dec. 1st.

To take Advantage of Holiday Reduced Prices on Fancy Dress Goods and Suitings. Nothing more Appreciated for a Christmas Present than a New Dress.

Write for Samples.

PRETTY WASH SILKS FOR XMAS WAISTS.

White or cream, corded wash silks. Waist of 3 1-2 yds. cost only \$1.40.

Very neat hair line stripes and plain color wash silks—rose, pink, cadet, sky, yellow, grey, champagne, black and white, etc. Waist length, 3 1-2 yds. costs only \$1.75.

Write for Samples.

FRENCH SATIN DELAINE WAISTINGS.

Make a pretty present. Great variety of colors. A waist length costs \$2.77.

F. W. Daniel & Co.,

London House,

Charlotte Street.

When answering advertisements our friends will confer a favor on the publishers of this paper by mentioning the MESSENGER AND VISITOR.

SKIMMING IT.

"If you are going to give a pan of milk don't skim it first," the old grandmother used to say, meaning: If you are going to do a favor don't spoil it by an ungracious word or manner. Haven't we noticed how much of this "skimming" goes on in ordinary family intercourse? asks the Christian Uplook.

"Another errand? I never can go down town without a half a dozen commissions," complains Rob, when his sister asks him to bring a book from the library. He never refuses to oblige her; he does not really count it an inconvenience; he only takes the cream off his kindness.

"Those gloves ripped again!" exclaim Mary, when John wants her to take a few stitches. "It seems to me they always need mending when I am in a hurry with something else." She would be shocked at his going shabby, and distressed if any one thought her unwilling to render such offices, but she makes it a little unpleasant to ask the favor.

The children followed the fashion. Tommy shuts the door at Bridget's request, but he grumbles at having to leave his top Susie goes to the door when she is sent, but she departs with a protest that "it is Tommy's turn." Thus all day long people who love one another, and who at heart are glad to serve one another, skim the sweetness from every service they render.

THE SEER.

Our Lord upbraided the Pharisees of His day because of their blindness. They could not see afar off, nor could they see things nigh at hand. The old prophets were called seers because they could see things which were hidden from others. John Ruskin

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

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

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

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

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

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

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

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

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

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

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

says: "The more I think of it I find this conclusion more impressed upon me, that the greatest thing a human soul ever does in this world is to see something and tell what it saw in a plain way. Hundreds of people can talk for one; who can think, and thousands can think for one, who can see. To see clearly is poetry, prophecy and religion."

According to this authority the thinker is not the greatest man, but the seer. Most men do not see things distinctly even when they are clearly pointed out. The great lack of this age and of every age is spiritual vision. We see through a glass darkly. We look on things which are material, but fail to penetrate the veil and see things spiritual. Because we lack spiritual vision we lack reverence also. We trifle with serious things because we do not understand them. When we shall be able to see things as they are and see all there is in them we shall see God in everything, and hear a voice saying unto us wherever we go, "The place whereon thou standest is holy ground."

Men are not born with spiritual vision. To see clearly it is necessary to be born again. "Except a man be born again of the Spirit he cannot see the kingdom of God." "Blessed are the pure in heart, for they shall see God." The people of God who are truly born again are all seers. They see God in everything. They understand the value of righteousness and truth. The things of the Spirit of God are no longer foolishness unto them. "They look on things

the things that are seen, but on things which are not seen.—New York Advocate.

What a debt is ours to that old religion which, in the childhood of most of us, still dwelt like a Sabbath morning in the country of New England, teaching privation, self-denial and sorrow! A man was born not for prosperity, but to suffer for the benefit of others, like the noble rock maple which all around our village bleeds, for the service of man. Not praise, not men's acceptance of our doings, but the spirit's holy errand through us, absorbed the thought. How dignified was this. How all that is called talent and success in our noisy capitals, becomes buzz and din before this man-worthiness.—Emerson.

Sir Henry M. Stanley, who found the missionary explorer, Livingstone, once told this story of his conversion:

"In 1871 I went to Africa, prejudiced against religion as the worst infidel in London. To a reporter like myself, who had only to deal with wars, mass meetings and political gatherings, sentimental matters were quite out of my province. But there came to me a long time for reflection. I was out there away from a worldly world. I saw this solitary old man there, and I asked myself, "Why does he stop here? What is it that inspires him? For months after we met I found myself listening to him, wondering at the old man carrying out the words, "Leave all and follow me." But little by little, seeing his piety, his gentleness, his zeal his earnestness, and how he went quietly about his business, I was converted by him, although he had not tried to do it."

Canadian Baptist Hymnals.

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

A. & W. MacKINLAY.

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

Fire Insurance

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

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

House 1060.

Office phone 651.

A GUARANTEED CURE
For **DYSPEPSIA** OR MONEY
IS FOUND IN **K.D.C.** REFUNDED
If not improved. Write for testimonials & guarantee
K. D. C. CO. Ltd. Boston, U. S. and New Glasgow, N. S., Can.

Fur Models

33 1-3 per cent. discount.

Every season finds us with a few pattern garments—odd pieces not re-produced in our catalogue—altogether not more than ten or a dozen garments ranging in price from \$45 to \$150.00, principally ladies' coats in Astrachan, Baltic Seal and Persian Lamb. The sizes vary from 34 to 38 bust measure.

These garments, mark you, are imported models—principally designs by the best Parisian Furriers—and you can buy them at one-third less than they cost us to import. You should of course bear in mind that there are only a few of them.

DUNLAP, COOKE & CO.,

MFG. FURRIERS,

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

8 & 9 St. Paul Building,
Halifax, N. S.

DesBrisay Block,
Charlottetown, P. E. I.

Victoria St.,
Amherst, N. S.

Bank of Nova Scotia Building,
Fredericton, N. B.

This and That

MACHINE 'EM.

Our mothers used to spin the flax
Our fathers used to raise,
And make the garments that they wore
For work and holidays.

The buttons don't stay on so long;
The seams are insecure,
And not 'ing seems as staunch as when
The word was 'slow and sure.'

Our statement, too—we scare expert
That they will proudly grow
In public estimation like
The men of long ago.

A GOOD DOG.

The man wanted to sell the dog, but the
prospective buyer was suspicious, and finally
decided not to buy.

"You see," he said, "I bought the dog and
trained him for myself. I got him so he'll
bark if a person stepped inside the gate, and I
thought of course I was safe from burglars.

CHARLIE'S GEOGRAPHY.

The young Enid hopeful is not so slow,
as this little incident reported by the Enid
'Eagle' will prove. At school little Charlie,
being one of the geography class, was
deeply interested in learning the points of
the compass.

"CLEANING HOUSE"

A Change of Food Cleans the Soul's House

When the body is clogged up by the use of
improper food and sickness sets in there is
nothing so good as a "house cleaning" and the
right way to do this is to change the food, for
although taking medicines may afford temporary
relief a complete change of food is
much the surest and safest way.

The highest medical authority in the
world, "The Lancet" of London, says of
Grape-Nuts: "Our analysis shows it is
nutritive of a high order since it contains the
constituents of a complete food in very satis-
factory and rich proportion and in an easily
assimilable state." "About two years ago,
says a resident of Springville, Ind., "I had
terrible stomach trouble and although I
tried all kinds of medicines none of them
cured me. I was so run down I could not
eat, got very little sleep, and was dizzy
headed and miserable all of the time. About
that time a friend told me that the only way
to cure my trouble was to change my food
and recommended Grape-Nuts.

"From my very first meal of Grape-Nut
my stomach began to get better and all the
improvements that come from a healthy
stomach in place of an unhealthy one soon
followed, and this was not all, for just a
great improvement came in my brain. All of
the dizziness is gone and my brain is
now clear and active. I can eat anything I
want, sleep well and am altogether a new
man mentally and physically.

"At the time I began to use this food
was nothing but a skeleton weighing 133
pounds but now I have got back my normal
weight of nearly 200." Name given by
Postum Co., Battle Creek, Mich.

There's a reason.
Look in each package for a copy of the

east; on the left the west. What have you
behind you? After a woman's reflection
Charlie exclaimed: "A patch on my
pants." And to make the information
more binding Charlie continued in a shame-
faced manner: "I knew you'd see it; I told
mamma you would."—Kansas City Journal.

INTERESTING PITCHITUDES.

A woman's favorite word is always the last
one.

The dirty-faced boy evidently wants the
earth.

When a fleet goes on a cruise the crews go
on the fleet.

As a rule an heiress is more interesting than
she looks.

A boil in a pot is worth two on the back
of your neck.

A woman's idea of a secret is something
worth telling.

No man knows what it is to be a woman—
and ought to be glad of it.

It is easier to imagine the world owes you
a living than it is to collect it.

"Whatever is, is right," says Pope. So a
woman must be right when she says she is.

Yes, Alonzo, it is easier to get a girl to love
you than it is to induce a tailor to trust you.

Women are bound to have the last word—
even if they have to turn to the last page of
the book first.

PETERBOROUGH'S SPARTAN MOTHER.

A local school teacher received the following
note from the mother of one of her pupils.
It has been sent to the Times for publica-
tion:

"Dear Miss—You write me about whipping
Sammy. I hereby give you permission to
beat him up, but it is necessary to learn
him lessons. He is just like his father—
you have to lean him with a club. Pound
knowledge into him. I want him to get it
and don't pay no attention to what his
father says. I'll handle him."—Peterbor-
ough Times.

HER OWN OPINION.

Miss Askew—So your marriage is put off?

Miss Crummy—Yes, papa is not at all
satisfied with his position, mamma doesn't
like his family connections, auntie thinks he
is too careless in his dress, and I think—

Miss Askew—Yes, what do you think?

Miss Crummy—I think I ought to wait
till he asks me.—Town and Country.

(JAL.

The man who's coal-d in summer—
Thought strange the truth may sound—
Has little trouble keeping warm
When winter rolls around.
—Detroit Free Press

BAKED GOODS.

"This is the first bread I ever made," remark-
ed the young wife.

"Well," replied the optimistic husband,
"there's nothing like starting with a solid
foundation."—Chicago News.

UMBRELLAS.

Briggs—"What do you consider among the
greatest of temptations?"

Spriggs—"A lone and defenceless umbrella."
—Baltimore America.

MILINERY.

"Fifty dollars for a bonnet! Madame, it
is a crime!"

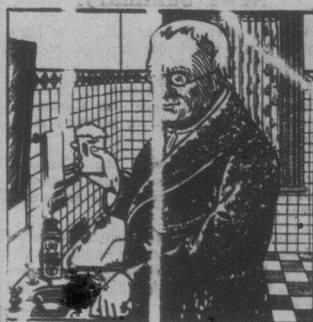
"Well, the crime will be on my own head."
—New York World.

"Tell yer w.e.at," whispered a l.e.sh air
boy to his sister after their first day of
three full meals in the country, "ta nt no
sort of wonder there's so little to eat in the
town; folks out here in the country e.t.s so
much."

I Believe MINARD'S LINIMENT will cure
every case of Diphtheria. Riverdale. M. S.
REUBEN BAKER.

I Believe MINARD'S LINIMENT will pro-
duce growth of hair. MRS. CHAS. AN-
ERSON. Stanley, P. E. I.

I Believe MINARD'S LINIMENT is the
best household remedy on earth.



A Man is Only as Old as He Feels.

Some people are always young—
in spirit and vigor. The man who
feels his age is the man who neglects
his stomach and liver. As the years
pile up the delicate organisms grow
weaker.

Abbey's Effervescent Salt

strength is the system to resist the
added strain. A perfect laxative—it
removes all poison from the system.
Purifies and enriches the blood. It
keeps the liver and kidneys active.
Abbey's possesses the rare quality
of being a bowel and stomach tonic,
with no re-actionary effects.

At all Druggists 25c. and 60c.

THE VERY LATEST.



We have secured the right for Exclusive
Use of and are adding to our equipment
the latest, best and only up-to-date course
of Actual Business Practice.

It prepares the student for everything
that may ever be required of him in the
most modern business office.

It covers dealings not only with banks,
but with freight offices, real estate and in-
surance agencies, commission houses,
travelling salesmen, etc.

Send for circular describing plan and
routine of this practice.

S. KERR & SON,
Oddfellows' Hall.

"ONE LONG PICNIC."

This was the expression used by an excursion party in describing their
trip to the British West Indies on a P. & B. steamer last winter.
They had 42 days of fine weather, 30 of which they were in tropical
temperature. They had a smooth sea from Bermuda south, and they visited
13 different ports, where they saw many strange and interesting sights.
The cost of the ticket, including berth and meals, was very little more
than the expense of living at home, and they came back feeling satisfied
that in no other way could they have so enjoyed themselves.

For Further Information ask
Pickford & Black,
Halifax.

Sailings fortnightly.

Chaloner's Croup Cure WILL CURE CROUP

and is an infallible medicine for Croupy Coughs.

No family should be without this valuable medicine where
there are small children.

Price, 25c. per bottle at the drug stores.

If local dealers cannot supply send 25 cents to The

INTERCOLONIAL RAILWAY

On and after SUNDAY, Oct. 11, 1903
trains will run daily (Sunday excepted) as
follows:

TRAINS LEAVE ST. JOHN.

- 6—Mixed for Moncton 6.30
2—Exp. for Halifax, the Sydneys and
Campbellton 7.00
4—Express for Point du Chene, 13.15
26—Express for Point du Chene, Hal-
fax and Pictou, 12.15
8 Express for Sussex 17.10
134—Express for Quebec and Montreal
18.00
10—Express for Halifax and Sydney. 23.25

TRAINS ARRIVE AT ST. JOHN.

- 9—Express from Halifax and Sydney 6.20
7—Express from Sussex 9.00
133—Express from Montreal and Quebec 13.50
5—Mixed from Moncton 15.20
3—Express from Point du Chene, 16.50
25—Express from Halifax Pictou and
Campbellton 17.40
1—Express from Halifax 18.40
81—Express from Moncton (Sunday
only) 24.35

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

D. POTTINGER, ager.

General Man.

Moncton, N. B., Oct. 9, 1903.
CITY TICKET OFFICE.
7 KING STREET, ST. JOHN, N. B.
Telephone 1053.
GEO. CARVILL, C. T. A.

INVEST YOUR MONEY

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



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

E. E. BOREHAM, Manager for Nova Scotia.
Halifax, N. S.

Aroostock Farms For Sale.

Great Bargains if taken at once. A
letter to the MESSENGER AND VISITOR
describing what you want will bring
you a prompt reply.

THERE IS NOTHING LIKE K.D.C.
FOR NERVOUS DYSPEPSIA
HEADACHE, DEPRESSION OF SPIRITS, ETC.
FREE SAMPLES, D.O.G. AND PILLS. Write for them.
K.D.C. Co., Ltd., Boston, U.S., and New Chicago, Can.

THE VALUE OF CHARCOAL.

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

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

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

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

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

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

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

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

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

The mill operatives of Fall River, at a meeting Wednesday decided by a vote of 753 to 267 not to resist the 10 per cent. cut down by a strike.

Sir Henry Campbell-Bannerman addressed a large liberal meeting in London on Monday. Its significant point was the welcome accorded Lord Rosebery's expressed intention of returning to public life.

A Kidney Sufferer FOR Fourteen Years.

TERRIBLE PAINS ACROSS THE BACK.

Could not Sit or Stand with Ease.

Consulted Five Different Doctors.

Doan's Kidney Pills

FINALLY MADE A COMPLETE CURE.

Mr. Jacob Jamieson, Jamieson Bros., the well-known Contractors and Builders, Welland, Ont., tells of how he was cured: "For fourteen years I was afflicted with kidney trouble which increased in severity the last five years. My most serious attack was four years ago, when I was completely incapacitated. I had terrible pains across my back, floating specks before my eyes and was in almost constant torment. I could not sit or stand with ease and was a wreck in health, having no appetite and lost greatly in flesh. I had taken medicine from five different doctors and also numerous other preparations to no purpose. I finally began to take Doan's Kidney Pills and before I had taken five boxes the trouble left me and I now feel better than I have for twenty years. Those who know me know how I was afflicted and say it is almost impossible to believe that I have been cured, yet they know it is so. I have passed the meridian of life but I feel that I have taken on the rosy hue of boyhood."

Price 50 cts per box, or 3 for \$1.25, all dealers or

THE DOAN KIDNEY PILL CO., TORONTO, ONT.

News Summary.

After the meeting of the cabinet on Tuesday the premier said that there was nothing for publication.

Alexander McLean, Ottawa, has been appointed commercial agent for Canada in Japan. Mr. McLean is an old-time newspaper man.

A settlement between the Canadian Pacific and its engineers has been practically arranged, and the terms will be announced within a few days.

Samuel Stannard, an aged resident of Hillsboro, dropped dead on Monday while cutting bushes near his home. He leaves a wife, who was Miss Maggie Steeves, and two sons.

Cars were run on Thursday by the Chicago City Railway for the first time after dark since the strike was called two weeks ago. When the strikers reported for duty all of them, with the exception of fifty-nine were given their positions.

Sir Wm. Ramsey, the celebrated chemist, in London on Thursday, described experiments made by him which resulted in the discovery that the gaseous emanation from radium was really helium. From this discovery he said it might be concluded that the transmutation of metals was not an absurd theory.

F. X. Guertin, of Ottawa, a woodsman who disappeared from a camp above Mattawa some weeks ago met a terrible death. Indians express the belief that Guertin had been run down and devoured by wolves that overrun the district.

The flood which has caused so much damage at St. Petersburg was the biggest since 1824. The intense cold is causing much distress among the homeless and dwellers in cellars. In the factory quarter 20,000 persons have been driven into the streets, many of them losing all.

The imperial authorities are asking for tenders for supplying the army in South Africa with bread, flour, groceries, meat and forage for a period of twelve months from April next. Contract forms and particulars are available at the department of agriculture, Ottawa.

The British Columbia legislature opened on Thursday. The speech from the throne said that as a result of the Alaska boundary decision the government will support the building of a line on Canadian soil into the Yukon. Congratulatory reference was also made to building another transcontinental line.

The tender of the Allen line for the Canadian mail service has been practically accepted. The contract will date from Aug. 1, 1904, and will run for two years. Two new vessels will be built for the service, both to be equipped with turbine engines, and having a speed of seventeen knots. The average speed at present is fifteen knots. The difference in speed will make a difference of about a day in crossing the Atlantic.

The trustees of Albert, Riverside, Midway, Beaverbrook and Chester school districts at their last annual school meetings decided to enter a union for forming a consolidated school. A temporary board of trustees for the consolidated district was appointed as follows: Dr. S. C. Murray, Albert; Dr. Carnwath, Riverside; Councillor H. H. Tingley, Beaverbrook; Milledge Tingley, Midway, and Mariner Downing, Chester. The new building will be located between the districts of Albert and Riverside and will cost in the vicinity of \$15,000.

The Danish government officials deny the reports published abroad of a revolutionary movement in the Danish West Indies in consequence of dissatisfaction with the commission's recommendation on the subject of improvements in the islands. That dissatisfaction exists is admitted, and it is recognized that the prosperity of the new republic of Panama will conceivably so impress the inhabitants of the Danish West Indies as to strengthen the latent desire in some quarters to come under the American flag.

Sir Frederick Borden expects to leave for England on Saturday next to discuss with the war office Canada's proposed militia bill. One of the provisions of the bill and the one no doubt in which the War office is most interested is that which will enable a Canadian officer to be appointed commanding the Canadian militia. At the present time the position can only be filled by the appointment of an imperial officer. What the bill proposes is to make it merely permissible for a Canadian to hold the office, in other words to provide to remove the ban against the Canadian and to allow a qualified officer, whether Canadian or imperial, to command the militia. Sir Frederick will be back about Christmas.

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