

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LXIV.

THE CHRISTIAN VISITOR
VOLUME LIII.

Vol. XVIII.

ST. JOHN, N. B., WEDNESDAY, SEPTEMBER 24, 1902.

No. 39.

Oil as Fuel on Steamships. The Navy Department at Washington has made public the report of Lieut. Ward Winchell, U. S. N., the expert who was detailed to investigate and report upon the efficiency and installation of the oil fuel system as fitted to the Oceanic Steamship Company's steamer *Mariposa*. The report contains information which is believed to be of great value to the shipping and naval world. The gross displacement of the *Mariposa* is 3,100 tons. The average horse power developed was about 2,481. The average distance made each day by the ship was 351 knots, giving a mean speed of 13.53 knots an hour. There were consumed each day about 278 barrels of oil, which gave an average consumption of 12 pounds of oil per hour to secure a horse power, and while this result has been secured on shore in highly efficient engines, the consumption is practically 50 per cent. less in weight of combustible than would be required of coal. The ship required 262 hours to make the voyage from San Francisco to Tahiti, while only 260 hours was required to make the return trip. By the use of oil as a fuel the complement of the ship was reduced from 81 to 55, thus decreasing the force in the engine room from 36 to 20 men. The crude oil was atomized by means of an air compressor, which had a capacity of a thousand cubic feet of air per minute compressed to thirty pounds. The *Mariposa* has 18 furnaces in her boilers, only 12 of which were used. Two burners were installed in each furnace, although all the burners were not in use except at short intervals when the engines were run at full power. The engineer experts at the navy departments are most interested in the fact that careful inspection does not show any effect of the flame on any part of the boilers. Upon reaching Tahiti, after the run, the tubes were swept by scrapers, and all the refuse collected barely filled two ash buckets, and some of this came from the coal which had been used on one of the preliminary trips.

The Tobacco Habit. That the use of tobacco by young men and boys has become in this generation a great and a growing evil, is a fact which cannot have escaped the notice of observant persons. It is an evil so great in its proportions and so injurious to physical, intellectual and moral manhood that everyone who cares for the highest well-being of the nation ought to be aroused to efforts to secure reform in this matter. Instances may of course be adduced of habitual smokers who have enjoyed good health all their lives and have lived to an advanced age, and it may be admitted that the use of tobacco in reason and moderation, as when a man smokes a pipeful or a cigar after his meals, is not always detrimental to health. But probably the great majority of tobacco users do not indulge their appetite for the weed in moderation. One sees men smoking at all times and in all places. It would seem as if many young men now-a-days cannot walk the streets without a pipe or a cigar or a cigarette in their mouths. They smoke after breakfast on their way to their work, and they smoke on their way home to the mid-day meal, and morning, afternoon and night it is the same story. It seems impossible that so strong a narcotic as tobacco can be continually taken into the system, and especially when taken on an empty stomach, without serious consequences. Men of weak constitutions and of sedentary habits will especially suffer, and even the robust are not likely to escape with impunity. The slave to the weed suffers for his indulgence in enfeebled vital organs, and he is likely to transmit enfeebled constitutions to his children. But great as are the evils resulting from

the indulgence of grown men in the inordinate use of tobacco, the most alarming feature of the vice is the smoking of cigarettes by half grown youths and boys. This vice has become sufficiently prevalent among the boys of Canadian towns and cities to demand the most serious efforts for its abatement, and in the United States the evil has become still more prevalent and disastrous.

Boys and Cigarettes. An investigation into the effects of cigarette smoking upon boys, was lately made in connection with a New York public school of about 500 pupils, and the results, as published by Mr. P. L. Lord in a recent number of the *School Journal*, afford clear and definite evidence of the terribly injurious effects of the cigarette habit upon boys. The investigation extended over several months of close observation of twenty boys who it was known did not use tobacco in any form, and twenty boys known to be 'cigarette fiends.' The following account of the investigation, which is from the *New York Times*, shows that it was conducted in a thorough manner, and is highly suggestive of the results which may be expected for the present and coming generations if the growing habit of cigarette smoking among boys shall be allowed to prevail: "The non-smokers were drawn by lot. The report represents the observation of ten teachers. The pupils investigated were from the same rooms in the same school. No guesswork was allowed. Time was taken to get at the facts of the case on the twenty questions of inquiry—hence the value of the report. The ages of the boys were from ten to seventeen. The average age was a little over fourteen. Of the twenty smokers twelve had smoked more than a year and some of them several years. All twenty boys used cigarettes, while some of them also used pipes and cigars occasionally. The following table shows the line of investigation:

	Non-Smokers.		Smokers.	
	No.	p. c.	No.	p. c.
1. Nervous	14	70	1	5
2. Impaired hearing	13	65	1	5
3. Poor memory	12	60	1	5
4. Bad manners	16	80	2	10
5. Low deportment	18	90	1	5
6. Poor physical condition	12	60	2	10
7. Bad moral condition	14	70		
8. Bad mental condition	18	90	1	5
9. Street loafers	16	80		
10. Out nights	15	75		
11. Careless in dress	12	60	4	20
12. Not neat and clean	12	60	1	5
13. Truants	10	50		
14. Low rank in studies	18	90	3	15
15. Failed of promotion	19	95	2	10
16. Older than average of grade	19	95	2	10
17. Untruthful	9	45		
18. Slow thinkers	19	95	3	15
19. Poor workers or not able to work continuously	17	85	1	5
20. Known to attend church or Sunday school	1	5	9	45

*Times.
"The following personal peculiarities were noted in the smokers: Twelve of the cases had poor memories and ten of the twelve were reported as very poor, only four had fair memories and not one of the twenty boys had a good memory. Eighteen stood low in deportment, only one was good, and none was excellent. Seven of them were low, being constantly in durance vile because of their actions. Twelve of the boys were in a poor physical condition, six being subject to 'sick spells' and were practically physical wrecks. Eight were reported as being in a fair or good condition, but none were excellent. The table shows that the average boy in this school who had never used cigarettes is represented by about ninety-five per cent., or in

other words, out of a hundred such boys, ninety-five of them are reasonably sure of getting at least a good common school education."

Ballooning over the Sahara. The French War office is reported to be about to institute some experiments with balloons in exploring the Sahara. An attempt is to be made to send a balloon across the desert. It is not proposed to man the balloon, so that no human life will be sacrificed in the experiment. The sole living occupants of the balloon will be six pigeons which will be placed in the lower compartment of a small car, so arranged that if the balloon should come to the earth the car will be opened and the pigeons escape. Water ballast will be carried in a tank suspended by wire ropes below the car. Attached to the valve is a brass wire twelve metres long, bearing a steel ball weighing twenty kilos, which will keep the valve closed, except when the weight of the steel ball is removed, as when it touches the ground. The valve will then open, the water will flow, and the balloon will go up again. Even after a loss of a portion of the water the valve will remain closed so long as the steel ball is suspended. The upper division of the car is provided with a camera, which is capable of taking a photograph every fifteen minutes. The car will also carry a hydrometer, a barometer and thermometers. All the instruments are capable of working five days.

A Great Establishment. A notable event in connection with the industrial life of Canada is the establishment at Hamilton, Ontario, of the extensive works of the International Harvester Company. This company is a development of the Deering Harvester Company of Chicago, and its establishment in Canada is a part of the scheme of consolidation recently carried out among the leading implement makers of the United States. The establishment at Hamilton, if completed according to the Company's declared intentions, will be on an immense scale. The buildings now in course of erection would accommodate a large manufacturing industry and these are to be doubled in extent and capacity. Forty acres of land have been purchased by the company, and this land, it is said, will be virtually covered with its buildings, leaving only room for necessary roads between them. There will also be about four miles of railway tracks, sidings and switches about the works. The building and other preparatory work is so far advanced that the managers confidently expect to commence work in about two months time with a force of 600 hands, a force which is to be augmented as the work advances, with the expectation that after a time 1000 or 1200 hands will be permanently employed. The *Toronto Globe*, noting the establishment of this industry, says editorially: "If the tariff is precipitated into the arena of political discussion, this establishment of a branch of an American firm in Canada will no doubt be used as an object lesson on both sides of the argument. The protection advocates will point to it as a result of their system, and as a positive benefit which we would not have obtained without a restriction on imports. The free traders will argue that under their system the Deerings would have been forced to move to Canada long ago, as it would have been impossible for them to have manufactured under the costly system of protection in the United States and sold at free trade prices to the Canadian farmers. They will also point to the anomaly of the American and Canadian branches of the firm each asking protection against the other. What might have happened if something else had not taken place is an endless theme for argument. The only certainty in the matter is that the industry has been established under the existing circumstances."

Great is the Mystery of Godliness.

Sermon by Rev. Christmas Evans, Wales. Preached 90 years ago.

1 Tim. 3: 16.—"And, without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the gentiles, believed on in the world, received up into glory."

Paul sent two Epistles to Timothy, the young pastor, to teach him how to conduct himself in the house of God, the church of God, the pillar and foundation of the truth.

The church or congregation of God: those called by him through his Word and Spirit to be a house unto himself, wherein he may abide, wherein he is known and worshipped, wherein he is trusted, reverently feared and waited on.

The church is the foundation or support of the truth, just as the candlestick is the support of the candle, or, as the base-rock that supports the lighthouse, which casts its beams across the waves on a dark night, that the mariner may escape destruction among the breakers.

The church is also a pillar; not to bear weight, but a monumental pillar, like those of Pictou and the Earl of Anglesea in Wales. On these monuments there are inscriptions in a number of languages, declaring the heroic deeds of these great men in the behalf of their country. Every evangelical church is a memorial pillar having inscribed on it in indelible letters, that "God was manifest in the flesh," that he was born in Bethlehem in the land of Judea in the year 4004 of the age of the world; that he lived on the earth for the space of 33 years; that neither devil, sin, nor diseases could withstand him; that he died on the cross of Calvary; satisfied the demands of justice; magnified the law; cast out the prince of this world; redeemed lost man; reconciled two angry parties by his own precious blood; that he was buried; that he rose again the third day; and that, finally, he was received up into glory.

I. The important topic affirmed in the text. "God was manifest in the flesh." Paul here was exceedingly bold. It is as if he had said: "Let men say what they may about the mysteries of paganism in the idol temples of the world, great without controversy, great, exalted and true is the wonderful and incomparable mystery of godliness, God was manifest in the flesh." This doctrine brings God very near to man and man into the peace and enjoyment of God; and it fashions man again in the image of God.

1. The word "mystery" is sometimes employed in the Bible to signify the substance of the shadow, i. e., the type's antitype. "The mystery of the seven stars which thou sawest in my right hand," i. e., the substance of them, "are the angels of the seven churches." "I hold them, John," says the voice, "in my right hand, and they shall shine beautifully from the filament of my hand's palm, though the sharp nail pierced it on Calvary; but the print of the nail is fit place to hold the star of heaven."

2. The word mystery sometimes signifies things that are insignificant in appearance. Instance the eggs of the crocodile from which such a great monster is hatched. "The mystery of iniquity doth already work." What mystery Paul doth work in thy generation? "It is the mystery of antichrist. The eggs have already been laid in the nest and the scarlet beast will soon come forth from them; yea, and the woman drunk with the blood of the saints, the martyrs of Jesus."

3. The word "mystery" sometimes signifies a great chain of a thousand links. Instance the great chains that support the Menai suspension bridge. At one time the materials in them did not seem as if it would ever be worked into these great chains. The iron was extracted from the ore, afterwards fashioned into links, then the links were joined together to form the chains, and by mighty mechanical power they were fastened to the rocks at each end. Now all sorts of conveyances from the king's coaches to the farmers' cart, pass over the bridge.

The blessed God formed the great scheme of redemption from the curse, from sin and from death; and some of the links of this exalted dispensation, forged in Eden, where it was manifested that the plan to bruise the head of the serpent had been conceived, have been since seen. However, they were simply in joined links, one here and one yonder in a disconnected state; but at the sounding of the trumpet of the seventh angel the mystery of God shall be fulfilled. At the coming in of the millenium, God will have joined all the chains formed from the scattered links of the ages to their places on the top of the highest rocks, with the great derrick of Christ's authority; for the prophet has declared: "The mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it."

4. But in the text I understand the word "mystery" to mean something strange, high and wonderful: "God was manifest in the flesh." The incarnation is the wonder-theme of angels, the life of man, and the terror of hell. God is the word made flesh. Everything characterizing Deity is also applied to Christ. The following

things have been set as a line of demarkation between the created and the uncreated. (1) Divine names belong to Deity. (2) Divine attributes are the prerogatives of Deity, such as, immortality, eternity, omnipresence, omniscience. (3) Divine deeds are wrought by Deity, such as, creating, supporting and redeeming the world. These things, says Paul, prove the Divinity of the Father; and why not the Divinity of the Son when they are attributed to him? He is Jehovah the Omnipotent. He is Alpha and Omega. Such was never spoken of the creature. "My Father worketh hitherto, and I work;" and as if he had said: "I am as good a worker as my Father, for we are one."

5. In the incarnation of Christ, the foundation for the practical deliverance of the church from sin, from the bondage of Satan, and from the prison of the grave is laid. "For as much then as the children were partakers of flesh and blood, he also himself likewise took part of the same; that through death, he might destroy him that had the power of death, that is, the devil." The divine plan of destroying Satan, and undoing his authority, was, to employ the same means that had raised him to his dominion. The power of his reign consisted in throwing over man the power of death. God's sentence upon Satan is this: "O thou enemy of man! thou shalt be destroyed; I will bruise thy head; but not with the great hammer of my eternal power. I will take the hammer that is in thine own hand. Yes, the iron hammer of the whole earth, with which thou didst bruise the heads of all the nations of the earth, until they were hurled from life's stage into the dark abyss! O devil, I will come against thee! O strong one, we will meet in the vicinity of Gethsemane and Calvary! Thou shalt know that my nail-pierced and mortal feet, shall be like burnished brass bruising thy head; that my mortal arm, though nailed to the tree, shall rule over thee; then, thou and all hell shall know the weight of that immortal arm of the God manifest in the flesh, and with the same arm will I open wide the door of hope to the sons of men."

II. The atonement paid him by two worlds. The heavenly world did three things in his behalf: "He was justified in the Spirit; seen of angels; received up into glory." And the Spirit descended to our earth, to preach him unto the gentiles, and to make him believed on in the world.

Christ was justified in the two following senses: I. He was justified the morning of the third day, and the Holy Spirit was the administrator of the justification. Christ was held for the people's debt: He stood in their place at the bar of justice and said: "Let these all go awry." He shed his blood in accord with the everlasting covenant; and with it the covenant was ratified, and made the salvation of the people a matter of immutable law. The morning of the third day the Father sent down the Spirit that our surety might be released, for the sake of all his seed, for whom he had been delivered up, and now was raised for justification through faith.

2. In his resurrection Christ was justified in view of all the accusations men charged him with by saying that he blasphemed when he forgave sin, and by saying that he claimed equality with the Father, when he declared that he and the Father were one. It was arranged (in heaven) for the third day to be the day of appeal to decide the question in dispute, i. e., whether he was the Son of God with power, or some vain deceiver. He often referred to the third day as the time when the question would be finally decided. "Destroy this temple, and in three days I will raise it up."

It is also clear that his enemies had agreed to the test, so that they might be innocent of the blood of the just, and that they had only crucified a blasphemer; else why did they ask Pilate for soldiers to guard the sepulchre, if they had not in mind that the deceiver had said that he would rise again the third day? Without peradventure, if they had found his body in the tomb that day, they would have taken it up, and would have borne it through the streets of Jerusalem, where only few days previously he had been alive and was scourged, and they would have cried aloud with hellish triumph: "This is the watch. What is this terror in their faces?" To the Christ had forsaken the tomb that morning long before they had stirred from their couches. The soldiers, it would seem, had come into the city about 9 o'clock in the morning and went immediately to the leaders who had set them on their watch. The leaders, no doubt, knew them, when they saw them, and said: "This is the watch. What is this terror in their faces?" To the soldiers they probably said: "Come into the chamber. We adjure you to tell the truth." "There is no need of you adjuring us, for there is fear yet in our hearts." The leaders again said unto them: "Tell us, how was it at the tomb? Tell the truth. Did his disciples come and steal him away?" "They! no indeed! And if they had they would soon have been thrust through with our spears." "Well then, how was it?" "Behold, we were on our watch, and with the break of day, there was an earthquake, just as when he died on Calvary last Friday afternoon, and we fell on our faces a helpless mass. We lifted our eyes to see the tomb; and behold an angel clothed in white, with eyes like lightning, which in their

keenness could turn Caesar's most numerous war-clad hosts to flight; and those eyes compelled us to cease beholding. We again lifted up our eyes to have a second view of the tomb and behold him coming forth, passing the angel sitting on the stone, robed in such triumphant majesty, the likes of which the world never saw before. Yes, his fashion was like unto the Son of God." "And what became of the angel?" "O, there were immediately many of them, also arrayed in white; and among them there was one in the form of an exceeding pleasant young man. He entered the tomb and sat at the place where the head of Jesus lay; and in a moment there was another young man like him; and he sat at the place where the feet of Jesus were, as if (sitting) on the two ends of the mercy-seat." "Did not the angels tell you anything?" "No, they did not. But they made their eyes flashes of lightning." "Did you see any women?" "Yes they came to the tomb; but he had risen, and the tomb was wide open." "Did the angels converse with the women?" "Yes, as familiarly as if they belonged to the one family and had always known one another." "Do you remember some of the conversation?" "Yes, we do, such as: 'Fear not ye; but let the Pharisees and hell fear to-day. Ye seek Jesus. He rose some time ago to be forever free from pain, and has gone before you into Galilee.' One angel said also where we could hear him: 'Come, see the place where the Lord lay. He is not here, for he hath risen.' Another angel addressed woman called Mary, and said: 'Woman, why weepest thou, while thy Lord has indeed risen, and is so near to thee? Let his enemies weep to-day.' " "What! how say you—close that door! You tall soldier, approach. Was it not you that pierced his side?" "Yes, it was I; and this report is all true. I pray I may never again witness such a scene. Alas! it is all true. He must have been the Son of God."

Thus the Pharisees lost their case on the day of appeal. All hell was shamed. They gave the soldiers money to say that the disciples had stolen the body, while they slept. If they were asleep, how could they know in what manner he had left the tomb? They, however, suffered themselves to be suborned; and for money they lied; and to this hour, Satan's kingdom hangs upon that lie. May the infernal strand soon snap.

He was seen of angels, citizens of the world above. They acknowledged him as their Lord, although he was upon earth in the form of a servant. It was the angels that heralded his birth to the shepherds, and sang the song of his nativity above the fields of Bethlehem. They ministered to him in his conflict with the devil in the wilderness; and an angel supported his head in Gethsemane. At the beginning of the storm and the rains, and when a winter blast was approaching Calvary, the angels were called home for the reason that they could not remain at the cross in such a storm. "Of the people there was none with me." "His own arm brought him salvation." The storm lasted three days. The morning of the third day the rain ceased, the winter passed away. The tree of life bloomed forth from Joseph's new tomb; the birds warbled; the voice of the gospel truth was heard in the vicinity of the tomb; all ushering in an eternal summer; This was balmy enough weather in which angels in white raiment might descend to visit the tomb. These angels in white are symbols of the victory of Christ and that he had discarded the shroud in the tomb.

4. He was "received up into glory." He was received at the right hand of the Father. He was received up gloriously with a retinue of myriads of angelic chariots. He is there in the enjoyment of eternal glory.

5. He was "preached unto the gentiles," as well as unto the Jews. This was done in accordance with the command of the eternal God, who is highest authority. He was proclaimed as the Immanuel; God and man; perfect in his priestly offering; infallible in his prophetic teaching; and just and wise in his regal position. He was preached as a complete and only Saviour. "There is none other name given under heaven."

6. He was "believed on in the world." Through the conviction of the Holy Spirit many believed in the truth of the testimony concerning him. They trusted in his merits and in his faithfulness to save them from eternal death. They placed the care of their souls in his mighty hand. This kind of faith purifies the heart and overcomes the world. Amen.

Translated by Rev. David Price, Yarmouth, N. S.

The Keynote of Victory.

BY P. S. HENSON, D. D.

In celebrating the victory over "that old serpent called the devil and Satan," John tells us that the "saints overcame him through the blood of the Lamb, and the word of their testimony, and because they loved not their lives unto the death." The blood, the word, the life: these three are a mighty trinity of forces by which all the Christian victories of the past have been won, and all future victories must be.

We hear a good deal in our times of altered conditions, and of the need of readjustment of means and methods in order to meet them. There are some things that have

not changed with the rolling years, and will continue the same till the "rolling years have ceased to move." Men are born and do die just the same. They have the same sort of bodies and souls, the same hopes and fears, and sins and sorrows, and there is the same need of being born again. Heaven and hell and God and eternity are just the same, however men may have changed their thoughts about them. And the Gospel is the same as when Paul preached it, and the preacher of any other Gospel is foredoomed to be accursed.

And the war that has been waged through all the ages still rages, and the warriors and the weapons are just the same as in the olden time. In the matter of carnal warfare tremendous changes have been made within the space of fifty years, and smooth bore guns and wooden hulls would be laughed to scorn in the fierce fight of today. In the matter of education, illumination, locomotion, great changes have been inaugurated within our recollection, but not in salvation. Ours is the everlasting Gospel, and the weapons that won the victory in the first century must be relied on to win in the twentieth and in the last. And these are they: The blood of the Lamb, the word of Christian testimony, and a life so consecrated that it is willing to seal its testimony by pouring itself out on the altar of martyrdom. Of the blood of the Lamb I wish here especially to speak. And there is need, for the doctrine of the blood is fading out from the thoughts of men and from the creeds of Christendom. There is a widespread revolt against what the Jew theologians opprobriously brand as the "gospel of the shambles." Reason revolts against it, as being "unphilosophical," and pride revolts against it because of the humiliating necessity of relying for salvation on the merits of another. More and more is the stress of modern thought laid on the building up of character, and this is the work of the man himself, and in the prospect and the prosecution of it he is as much elated and inflated as were the Babel builders of long ago.

What he wants is to come in "head up," like the Pharisee, with a self-complacent "God, I thank Thee," on his lips, and not like the publican with bowed head, and meekly murmuring "God be merciful to me a sinner." The modern method enables him to escape this last and humiliating and expiating method.

The life of the body is the blood, and what is true of the human body is true of the body of Christianity. You may empty the human body of its blood, and inject into the veins and arteries an embalming fluid. Poisonous though it be to a living body, it will preserve a dead one, and it may last for many a year. Beautiful it may be as chiseled marble, but there is no light in the eye, no glow on the cheek, no grip to the hand, and no heart beat in the bosom. Even such is Christianity when you have eliminated the blood. It is the blood of the Lamb that gives to it its grip of power and enables the saints to overcome.

And this is true of the fight within. And there is a fight within, so fierce and long that many a poor soul, hardly bested, like one of old, is constrained to cry: "O, wretched man that I am, who shall deliver me from the body of this death?" It is the peace-speaking blood that gives victory to that conflict. It is this that brings peace with God, and triumph over besetting sin, and the chains we vainly strive to break are melted in a moment at the touch of the blood. And the like is true of the fight without.

We are commissioned to conquer the world for Christ, and what are the weapons for winning the victory? There was profound significance in that vision reported to have been seen by Constantine—a gleaming cross, and underneath it the legend "By this sign you conquer." And profounder significance was there in that real vision of the "beloved disciple" who, after weeping much that no one was found to open the book and loose the seals thereof, was comfortingly assured that the Lion of the tribe of Judah had prevailed to accomplish the seemingly impossible task, and when he looked to see the Lion, "Lo, a Lamb, as it had been slain, in the midst of the throne." The blood of the Lamb had overcome, and this much despised blood is thus represented as being the central glory of the universe.

And its overcoming power is avouched by the Christ himself when he declares, "And I, if I be lifted up, will draw all men unto me." And when he says "lifted up," he does not simply mean as a great teacher, an illustrious exemplar, but a sacrificial offering for the sins of the world.

O, brethren, not by long-range guns and battleships, not by the catapults of logic, and all the magnificent engineering of modern science, but by the blood of the Lamb must we overcome, if we ever overcome at all.—The Standard.

Brought Out and Brought In.

BY REV. THORORE CUYLER, D. D.

Many historical passages and personal incidents in the Bible illustrate great personal truths. For example, the narrative of the restoration of blind Bartimeus illustrates the process of conversion. The awakening sinner feels

his need—prays for mercy—flings away his "garment" of sin—comes to Jesus—and the Holy Spirit does the regenerating work. There is a line in the sixth chapter of Deuteronomy which describes the exodus of the children of Israel from Egypt into Canaan by the Divine guidance: "He brought us out from thence, that he might bring us in." That illustrates the out-bringing and the in-bringing of every genuine Christian.

First, there is a deliverance from the slavery and condemnation of sin by the redeeming work of Jesus Christ. How constantly that expression occurs in the Pentateuch, "out of the land of Egypt, out of the house of bondage." The eighth chapter of Paul's epistle to the Romans is the believer's magnificent song of deliverance. There is therefore and thenceforth no condemnation to them who are in Jesus Christ. He brought them out from darkness into light, out from death into life. No one can sing this "new song" unless Christ has accepted him, pardoned him, and made him free from the law of sin and death. John Wesley said that his first joyful sense of deliverance came when he realized the perfect security of every soul that is sheltered in the Saviour. I once visited the little room in London where this glorious light poured into Wesley's soul; it was the birthplace of Methodism.

Does this in-bringing imply a perfect freedom from temptation or the possibility of any lapse into sin? No indeed. The children of Israel had long marches, and severe discipline, ere the first foot stepped into the promised land. Every converted soul must go into battle-harness, fighting every furlong on the road to heaven. I suspect that the first moment of absolutely sinless perfection any of us will experience will be after the gates of the "Father's House" have shut us in. Perfect assurance never means perfect holiness. It means that Jesus Christ promises never to desert us. Is of that enough?

Conversion does not only bring a person out of an old position: it brings him or her into new practices. Conduct is the test of conversion. Old sins are renounced; old habits sloughed off; there is another hand at the helm as well as other colors at "the peak." When sharp Mr. A—begins to do business on the square; when stingy Mr. B—begins to send coal to the poor and gladly drops his "greenbacks" into the missionary plate; when churlish Mr. C—begins to treat his poor relations kindly; when gay young D—refuses to go to the theatre, preferring to escort his good mother to the prayer-meeting; when godless Mr. E—sets up a family altar, there has been a new departure. There has been a bringing out of old ways, and a bringing in new practices; and if this continues, then Jesus Christ has been at work on those hearts. Conversion begins with first steps, sometimes very small steps; but if it is genuine, it does not stop there.

Vital and vigorous religion depends on a coming out of the old sinful ways, and coming thoroughly and decidedly and fearlessly into the life of honest conformity to Christ. The secret of the feebleness and fruitlessness of thousands of church members is that they have never entirely broken with their former selves and their former sins. The soil of Egypt still sticks to their shoes, and the spirit of Egypt still lingers in their hearts. No man can serve two masters. "Come out and be ye separate" is Christ's clear command to every one who enrolls in his church. The Bible draws distinct lines; and no one can stand on both sides of the dividing line. On one side walks the Master, on the other drifts the worldling; and Christians need never expect to draw their frivolous fashion-loving unconverted neighbors over to Christ's side of the line by compromising. The moment that we walk one mile with worldlings they will compel us to "go with them twain." Egypt and Canaan lie in opposite directions. When Moses wanted to win Hobab he did not offer to stav with him; he said "come, go with us, and we will do thee good." That is the only way to win souls to Jesus.

Finally, what a new and cheerful aspect this passage from the dear old Book gives to dying. It is a bringing out and a bringing in, that's all. It is an escape from the toils, the trials and the tears—from the head winds and hard climbs, the sins and the sorrows of this old sobbing world into the rewards and the raptures of the Father's house eternal in the heavens. Jesus died to bring us out of the prison-house of sin into the palace of his everlasting glory.

"Out of earth's weariness, trial and sorrow,
Out of its cares and its fears for the morrow,
Out of its restless, unsatisfied yearnings,
Out of the fever of human heart-burnings,
Out of the pain of night watching removed,
Into the sleep that God gives his beloved;
Into the dawn of a glad resurrection,
Into the house of unbroken affection,
Into the joy of Christ—thus confessing
Death in disguise is his Angel of blessing!"

—The Standard.

The Uncultured Pursuit of Culture.

Some years ago Americans took it rather hard when a distinguished fellow countryman said that we were the most common-schooled and least cultivated people in the

world. Since then we have made long strides in many of the things which tend to culture, but it is doubtful whether the present feverish anxiety for it on the part of intelligent people, and the wrong conception of it frequently manifested by some of its supposed apostles are not farther removed from the genuine than the former national indifference to it.

Definitions are hazardous, but it may be said without risk of going far astray that culture consists in an attitude of mind which is the result of good breeding and of various liberalizing and refining influences. One might go farther and quote Emerson that "the foundation of culture, as of character, is at last the moral sentiment."

Culture is not a matter of acquisitions, and, hence, there is no reliable prescriptions for attaining it. One may be a college graduate with a creditable knowledge of literature, music, and art, and with no sins of omission or commission in social usages and yet be uncultured. This is what the mass of people fall to understand. Like Selma White they feel that there is a desirable something possessed by others no richer and perhaps not so solidly educated as themselves, which they lack, but they cannot see what the difference is. So in the hope of gaining this vague something the Selma Whites struggle to pattern themselves after their selected models.

Nothing could be more uncultured. Self-poise and serenity of spirit are the very essence of true culture. The possessor of them has no fear of being considered unenlightened through ignorance of current usages in speech or manners. Most of us know persons with whom it is a matter of pride to be familiar with the use of every variety of spoon and fork in a jeweler's assortment and to know the latest fads in menus and in fashions of serving. This may seem a vulgar ambition, but not much less cultivated is the pride in having at the tongue's end information concerning the newest writers, artists, actors and musicians. There are many people with a genuine interest in all these matters, to whom such information comes as naturally as a knowledge of the records of different racers to a horse lover. The mistake lies in being ashamed of ignorance on such topics and in supposing that culture requires one to keep up to date in all these subjects, when the truth is that the absorption of the time and attention in people and achievements of trivial importance and of ephemeral interests tends to mental superficiality and crudity.

The speech is at once the quickest and surest index of culture. But even in this respect no hard and fast rules can be given for distinguishing the cultured from the uncultured person. The school teacher is a model of grammatical precision and the elocutionist who is a purist in pronunciation and articulation may both be very uncultivated, while people of considerable breadth of culture may be guilty of some inaccuracies in the use and pronunciation of words. It may grate somewhat upon the ear when a person with pretensions to culture uses, for example, the word lady or gentleman where modern usage decrees that woman or man should be employed. However, neither the right nor the wrong use of test words of this sort can be taken as a sure indication of culture or its lack.

The editor of a leading literary journal recently declared that no cultivated person pronounces the word none as if it were written nun. We should have a curious line up, if the cultured were separated from the uncultured on any such basis of division. Such tests may serve to distinguish the class whom the same writer elsewhere calls "the enlightened." But those who are in this sense of the term enlightened are often, unfortunately, very uncultured.

The general over-anxious effort for enlightenment and straining after culture which are in themselves antagonistic to the spirit of repose and to the self-possession which characterize the thing sought, make one incline to wonder pessimistically if our last state is not likely to be worse than our first. But there is a self-conscious stage in our development, and when we shall have ceased to make "culture him" so vigorously, we may find that we have reached the point where Lowell's criticism is no longer merited.—Edith Dickson in The Interior.

Little Acts.

It is the bubbling stream which flows gently, the little rivulet which runs night and day by the farmhouse that is useful, rather than the swollen flood of warring cataract. Niagara excites our wonder, and we stand amazed at the power of God there, as he pours it forth from the hollow of his hand. But one Niagara is enough for the continent of the world; but the same world requires thousands and tens of thousands of silver fountains and gently flowing rivulets which water every farm and garden, and shall flow on every day and night with their gentle, quiet beauty. So with the acts of our lives. It is not by great deeds, like those of martyrs, good is to be done, but by the daily and quiet virtue of life.—Onward.

Beauty is God's handwriting—welcome it in every fair face, every fair sky, every fair flower, and thank for it, Him, the fountain of all loveliness.—Charles Kingsley.

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 Paterson & Co., 107 Germain Street, St. John, N. B.

Finish it Handsomely.

It is perhaps unnecessary that we should call attention here to the appeal which is now being made on behalf of the completion of the Forward Movement Fund. Dr. Trotter's statement which we republish in this issue has already placed the facts before our readers, with an invitation to the churches and the friends of the College generally to co-operate in this final effort on behalf of the Fund. The Board of Governors, as will be seen, acting in accordance with the authorization of the Convention, have sent out a circular to the churches asking for a special collection on behalf of this object, and also naming the amount which in the judgment of the Board each church would require to contribute in order that the whole balance may be provided for. The generous response of the Convention to President Trotter's appeal at Yarmouth indicates that the denomination does not mean that the comparatively small sum still wanting shall stand in the way of the successful completion of this important undertaking. If the appeal now being made to the churches shall be met in the same hearty and generous spirit in which it was met by the Convention, each church will promptly and cheerfully contribute the final brick asked for, and the goodly structure will stand complete. The date named for taking the final offerings for the fund is Sunday, September 28. This date, it is hoped, will be found convenient in most cases, but, as will be seen by a postscript appended this week to Dr. Trotter's statement alluded to above, if any of the churches find it impracticable to arrange for a collection next Sunday, it is earnestly hoped that they will take it later. But of course it will be remembered that, according to the terms arranged with the Baptist Education Society, the final payment must be made by November 1st, so that it is very desirable that the collections shall be announced for as early a date as possible. There can be no doubt, we think, that a prompt and hearty response will be forthcoming. If on no other grounds, this should be assured as an expression of sympathy with President Trotter in his plans and efforts on behalf of our educational work, and as a confession of the debt which we owe to him in connection with the raising of this Fund. We have no disposition to forget the large ability and constant devotion which the other members of the teaching staffs at Acadia are putting into our Educational work. They are all doing work of a character which merits high praise and deserves far ampler financial recognition than it receives. But it seems very fitting at this juncture to recognize the fact that the successful completion of the Forward Movement Fund is due very largely to the courageous and untiring devotion, the tactful and resourceful ability of the President. Few men indeed can equal Dr. Trotter in the force of the appeal which he is able to make for money on behalf of a good cause, and fewer still can equal the grace with which he can dismiss the man whose heart is hard enough to resist his appeal. When five years ago we knew that Dr. Trotter had undertaken, with what assistance he might be able to command, the task of raising a fund of \$60,000 in these Provinces for a forward movement at Acadia, our apprehension was, in view of all we knew or thought we knew of the conditions, that he had undertaken the impossible. We have some satisfaction in the reflection that we were given grace enough to keep our apprehensions to ourselves, and we are able now to rejoice very sincerely and heartily in the successful achievement of what has seemed to us, in view of all these conditions, a really colossal

undertaking. When these last dollars necessary to complete the Fund shall have been gathered in, as they certainly will during the next few weeks, it will surely be in order for the denomination to take off its hat and give three hearty cheers for the President of Acadia.

Dr. Joseph Angus.

Dr. Joseph Angus, whose name for the latter half of the nineteenth century was deservedly one of the most widely known among English Baptists, died August 28th at Hampstead, where in comparative retirement the most of the last decade of his long life of 86 years had been spent. Dr. Angus was born January, 1816, in the Northumbrian village of Bolam. Nature seems to have given him a rugged constitution, and certainly endowed him with much more than ordinary intellectual power, which he used as a youth with most sturdy industry to acquire knowledge and culture, and in his riper years with equal diligence to impart the results of his labors to others. After preparatory studies at the Free Grammar School of Newcastle-on-Tyne and a year at King's College, London, young Angus in 1836, completed his course at Edinburgh University with distinction, taking first prize in most subjects. After some further time spent in theological study, and a return to Edinburgh to take his M. A. degree, he became pastor of the New Park Chapel, Southwark, where the pastorates of his immediate predecessors, Dr. Rippon and Dr. Gill, had together covered about a century. Mr. Angus continued but a short time in the pastorate, and in 1840 accepted the invitation of the Baptist Missionary Society to become its Home Secretary. Although only 24 years of age, and of course without experience in this line of work, Mr. Angus appears to have manifested ability of a very high order, and to have given to the Mission, during his nine years term of office, service of so high value as to much more than justify the appointment. In 1849 Dr. Angus was called to the principalship of Stepney College which, after its removal to Regent's park in 1856 has been known by the latter name. He continued at the head of Regent's Park until 1893, thus giving to the College 44 years of honorable and most valuable service. He was an able administrator and greatly strengthened the College in many ways. The quality and the range of the teaching was improved, the endowment was enlarged, provision was made for poor students, and the example of the Principal who was a tireless worker was a stimulus to all who were associated with him. Dr. Angus was the author of quite a large number of works, the most valuable and best known of which are his handbooks on the Bible, the English Language and English Literature. His genius was of the practical kind. He possessed very remarkable power for the acquisition of knowledge and his retentive memory enabled him to hold and assimilate the stores which he gathered. His mind was analytical rather than original in its working, he was an interpreter and a teacher rather than a prophet. The British Weekly mentions that Dr. Angus "took a prominent part in the work of the first School Board of London, where his quiet sagacity and business-like habits enabled him to work well with such men as Professor Huxley and to hold his ground when he opposed them." It is also mentioned that he "was one of the founders of the *Freeman* now the *Baptist Times*, and acted for many years as editor along with such brilliant journalists as Edward Leach and William Howard Wylie." Charles Spurgeon had once a strong inclination to pursue a course of study under Dr. Angus at Stepney College in preparation for the ministry. It would be idle to speculate as to what the results would have been if that inclination had been carried into effect. But an incident connected with the matter, as related by Mr. Spurgeon himself, is rather remarkable. He had decided to see Dr. Angus in reference to taking the course at Stepney, and it had been arranged that they should meet at a certain house at Cambridge. Mr. Spurgeon called and was shown into a room where he remained for a long time until other engagements demanded his presence elsewhere, and then left without seeing Dr. Angus. Afterwards he learned that Dr. Angus had also called at the appointed hour, had been shown into a room by himself where he had vainly waited for Mr. Spurgeon as long as he

could, and then had gone to take the train for London. Mr. Spurgeon came to regard the blunder of the servant, which prevented the meeting, as a providential occurrence, although at the time he was much disappointed. The British Weekly expresses the opinion that while the Baptists have had many more brilliant men than Dr. Angus, they have never had a more consistent or more faithful servant.

Editorial Notes.

—The British Baptists are redeeming their pledges given on behalf of the Century Fund in a most creditable manner. The *Baptist Times* calls attention to the fact that the amount received in cash on account of the Fund now exceeds £200,000, and urges that all redeem their pledges as soon as possible, that the council may proceed to the allocation of the Fund.

—Rev. Dr. Caven, Principal of Knox College, Toronto has about completed fifty years of distinguished service in the ministry of his church. Meetings in celebration of Principal Caven's jubilee will be held in St. James Square Church, Toronto, on Oct. 6 and 7. In connection with these meetings a banquet will be given by the authorities and Alumni of Knox College in Dr. Caven's honor.

—The Nonconformists of England and those who sympathize with them in their opposition to the Education Bill seem to have made good use of the summer interim between the sessions of Parliament to promote agitation against that obnoxious measure. Dr. Joseph Parker, in a recent vigorous letter to the *London Daily News*, has expressed his gratitude to Mr. Balfour for his Bill, considering its effect in unifying the forces opposed to priestly domination. It has worked miracles, Dr. Parker says, in Nonconformist circles. It has aroused the very dead. It shows clearly what the clerical party would do if they had the power. "They would gag the democracy, they would silence dissent, they would crown the priest." Such Nonconformist leaders as Principal Fairbairn, Dr. Clifford and Dr. Robertson Nicoll are with Dr. Parker, putting their full strength into the fight in opposition to the Bill.

—It sometimes comes to pass in the providence of God that a good man is permitted to see his son called to a service for Christ and his cause, which it had been in his own heart to undertake, but something hindered. Rev. J. H. Robbins, now of Concord, N. H., but formerly a pastor in his native province of Nova Scotia, and still well remembered here by many, had years ago, when a student at Acadia, an earnest desire to go to the Foreign field. Circumstances prevented the realization of this desire, but Mr. Robbins has now the gratification of seeing his son entering upon missionary work in the Philippines. This son, Rev. Joseph C. Robbins, was lately ordained at Concord, N. H., and with his wife is now on his way to the East. Mr. Robbins is a graduate of Brown and of Newton, and goes to the Philippines in connection with the Baptist Missionary Union. A Concord paper says of Mr. Robbins: "He has a fine preparation for his work, and his splendid abilities and devout spirit will insure him success wherever he may go. He and his wife will be followed by the earnest prayers of hundreds of devoted friends."

—As the name of Rev. Dr. Barclay of Montreal had been mentioned prominently in connection with the principalship of Queen's University, the announcement that he has been chosen as successor to the late Dr. Grant does not cause surprise. It is said that the only other name considered by the trustees in their meeting last week was that of Rev. Professor Patterson of Aberdeen. Dr. Barclay is a native of Paisley, Scotland, and is fifty-eight years of age. He was graduated with first class honors at Glasgow University, and was ordained in 1871 at Dumfries. In 1878 he was chosen colleague of Rev. Dr. McGregor of St. Cuthberts, Edinburgh. His preaching there gained him a wide reputation, and a call was extended to him from St. Paul's church, Montreal, which he accepted and was inducted in October, 1883. Dr. Barclay has the distinction of having been summoned several times to preach before the late Queen at Balmoral. The notices of Queen's new Principal make special references to his fine physique and his fame as an athlete. He has been spoken of as the best all-round cricketer in Scotland, and has been prominently connected with a number of athletic clubs in Canada and the old country. Judging from his record, then, Dr. Barclay is not likely to discourage physical culture at Queen's. It appears to be expected that Dr. Barclay will accept the appointment, although his acceptance has not yet been announced and it is said that it would involve for him a considerable pecuniary sacrifice. Principal Grant's salary was \$3,000, this is raised to \$4,000 for the new Principal, but it is reported that Dr. Barclay is now receiving a salary of \$7,000.

From Halifax.

The first church continues to enjoy the preaching of most excellent supplies; and in this respect is highly favored. The Rev. A. K. Feblois, D. D., L.L.D., of Elgin, Ill., occupied the pulpit on Sunday. He is an able and successful preacher of the word. The Sabbath before the last the Rev. Wm. Johnson of Lynn, Mass., was heard with much interest. Mr. Johnson is a native of Kentucky; and has preserved the fervor of spirit more common in men of that latitude than in men of the cold north.

Last Sabbath the Rev. W. L. Archibald, M. A., Ph. D., occupied the pulpit. It was a great gratification to the congregation to be permitted to hear Mr. Archibald. He is one of three sons of the Rev. E. N. Archibald, all in the ministry. The only other child is Miss Mabel Archibald now in missionary work in India. Like many of us, the Archibalds have two mothers. Thousands remember that sweet serious face that presided so devoutly in the Archibald home. Away back in the 18th century there was a Bradshaw, his heart was aflame with the desire to preach the gospel. He, like his descendants, went to the United States to make preparation for the work. Providence directed his footsteps to Prince Edward Island. At Bedeque his home and heart were open to receive the young evangelist, Rev. Charles Tupper. Out of that household in a later generation, Mrs. E. N. Archibald went forth to perpetuate the work her of grand parent. What toil, what love, what faith on her part preceded the crowning of her work by seeing her three sons in the ministry, and her daughter at work among the women of India. No short cut to the pulpit was the plan of this sainted mother, as she co-operated with her husband. When her ideal was realized, each son, and the daughter, had a B. A. from Acadia, and ample theological training in the best schools in the United States.

When the call came to her in her home in Wolfville last autumn I think I can hear her say, "Now lettest thou thy servant depart in peace." I leave my three sons in the home field, and my daughter in the foreign field, to carry on the work of my Saviour.

The hiding of the power of the Baptists of this land is largely in the sainted mothers who do their work out of sight, and go home with the sweet consciousness that they have done "what they could." A mighty work is that, "what they could." But like hundreds of others, the Archibalds have another mother—their Alma Mater—Acadia College. This moves us another step backward. In the Stewiacke Valley—that valley so fruitful in ministers—another mother with her husband prayed and planned. The outcome, their sons, E. N. and I. C. Archibald, look to Acadia as their Alma Mater. Now E. N. and his four children claim Acadia as their mother who nourished them in religion, arts and literature.

Had the plan laid by the late Hon. Joseph Howe in 1843 prevailed, would the Archibalds, and the Archibalds are the representatives of scores and scores, have done the work now in full view? and the still larger, possible work in the promising future?

The Baptist body is not quite ready to stretch herself on the operating table, take chloroform, and have her educational heart removed to be put down outside the ribs of another body; and that to gratify the present generation of experimenters in the higher education. It has not been so in all the United States of America. It is not so in Ontario, where McMaster has been planted under the cares of a great Provincial University. No, the motto is live Acadia. Let all who may wish it, consolidate, and make a University that will rival Harvard Gale and McGill; and Acadia will wish God speed to such a University; but as for herself she has a mission, and by God's help cherishes the purpose to perform it.

But I am off the track! To return, I would be inclined to blame the first church with dilatoriness or some other deficiency, had I not labored with all diligence for a whole year with the Frederick church, before our prolonged efforts were crowned with success by the acceptance of the pastorate by the Rev. J. D. Freeman. Before the time comes for you to hear again from Reporter, I trust material may be in hand enabling me to state that the first church is no longer pastorless; and has a Shepherd who will take good care of the flock. But of this there is no certainty.

I am glad to state that the Rev. H. W. C. Millington has entered upon his labors as pastor of the Tabernacle. On Tuesday evening the 9th the installation services were held in the audience room of the Tabernacle. Dr. Kempton presided. Suitable music enlivened the pleasant exercises. The various Societies presented Mr. and Mrs. Millington with engrossed addresses. The Rev. J. H. Jenner spoke for the churches and ministers of the city and county. Reporter for the denomination and the Rev. John McMillan, D. D., Presbyterian, for other denominations. Mr. Millington responded in a modest manner, and with appropriate words. He is a man in the prime of life with a rich experience and a good record behind him. The church is congratulated.

The Rev. W. A. Snelling has left Hammonds Plains, and Sackville; and has gone to Country Harbor. Brother Snelling is an energetic preacher and laborer;

and can composedly face the hardships of large country fields, like the one he has left, and the one to which he has gone. He will be missed in Halifax; all hope for success in connection with his work in Country Harbor.

The Exhibition closes to-day. It is held for profit and for fun; and has accomplished its purpose. The leader of it prophesied that "the divine and the sage" whoever these two individuals are, would ensure the sports; but the managers knew what the masses of people wanted, and they sought to gratify their wishes, I think they have succeeded.

REPORTER.

The Finish of the Forward Movement.

November 1st is the date at which the Acadia Forward Movement must be closed up, and the final report made to Mr. Rockefeller through the American Baptist Education Society.

At the recent meeting of the Convention in Yarmouth, the Governor reported to the Convention that of the conditional sum of \$60,750.00, necessary to secure in full Mr. Rockefeller's pledge of \$15,000.00, they had already collected \$56,987.43, leaving a balance still to be collected by November 1st, of \$4,762.57. They reported, too, that in order to raise this balance a supplementary appeal would be necessary. At the Convention, however, by a gracious outburst of generosity on the part of the delegates present, accompanied by the generosity of friends of the college not present who had been communicated with by telegraph, about \$2,000.00 of the above balance was there and then pledged by individuals and churches, reducing the balance to about \$1,700.00.

The Convention then authorized the Board to appeal to the churches to take up a special collection to cover this final balance.

The Board respectfully urge that SUNDAY, SEPTEMBER TWENTY-EIGHT be observed as the day for taking up the collection. If, however, the Sunday before or the Sunday after be preferred, churches will of course exercise their liberty.

The Board have further thought that it might be helpful if they should indicate the amounts which in their judgment the respective churches will need to raise, in order to make up the balance with certainty. Their suggestions in this particular will be communicated to the pastors and clerks of the churches in good time.

Special envelopes will also be furnished which the churches are recommended to use in connection with the collection.

The Board will rely upon the pastors and deacons of the churches to bring the matter to the attention of the churches, and to see that arrangements are made for the collection wherever possible. Many hands make light work; and if all the pastors and people co-operate heartily, the task remaining will be easily performed, and on November 1st we shall all rejoice together that this large and important undertaking—the Acadia Forward Movement—has been crowned with complete success.

On behalf of the Board,

T. TROTTER.

P. S.—"Since the foregoing letter was written, circulars have been sent to pastors and envelopes have been supplied to the churches. If any churches have found it impracticable to arrange for the collection on the twenty-eighth, it is earnestly hoped that they will take it later."

T. TROTTER.

All Over the Lot.

MY FRIEND AND I.

I received by the last mail a small package, neatly tied, and addressed in that clear script which marked it as coming from one who knoweth how to write. It was from a far-away mission, and I supposed contained a booklet, from the pen of this ready writer. But when I had removed the various encasements, I saw there the portrait of a venerable man, grey, stout, and alert, sitting at a table with his hand on a book, which betokened his work. The picture started memory, and I was borne

back to the happy day when I first met a pretty, well-dressed youth, on the hill at Acadia. Reflections came thick to me and my heart was stirred within me. What hopes we had in that springtime; what avenues opened up before us. Our only aim was to be ministers of the Word, and to this end we studied, and prayed, and after awhile, began to try our wings, on some of the neighboring high pulpits. Encouragement came, and we were in due time, duly set apart to our life-work. We have pursued that, and that alone, ever since, and have had our reward. God has blessed our labor abundantly.

My brother was in the earlier years of an important pastorate appointed secretary of our Foreign Mission Board, and became so enamored of this department of Christian service, that he gave himself to it. He has filled several positions with honor to himself, and satisfaction to those who sent him forth. He is now principal of a Theological Seminary for the training of native preachers. His sons are following his footsteps receiving their education at the same beloved school of the prophets where we graduated; and we have the satisfaction of finding the boys of both families pictured in the college groups. Thus we hope, it may go on from generation to generation. All we ask is that our descendants may be honored of our Lord in promoting his Kingdom. We give them to him and his people.

Do our brethren appreciate what all this means? The sacrifices which these ministers make to educate their children for the work of the churches? There are pastors who have received on an average of four or five hundred dollars as salary, who have somehow managed to educate sons and daughters, and then cheerfully yielded them to the service of God. Thoughts—ambitious thoughts—of course, would arise. Their children might fill places of emolument; they might be "cabinet" ministers, or they might be speculators, and deal in mighty trusts, or they might—but we hush the clamor, and only say "Take them, Master, and make them thy servants,—thy bondslaves, to know nothing else except to do thy bidding. Only keep them, and school them, and bless their labors."

Another feeling comes over me, one of profoundest thankfulness, that we have been able to reach our last decade morally strong. We have not been allowed to turn aside after strange doctrines. Our garments are not defiled. We have a good name and the respect of the people. There have been occasions on which both of us have had help not of this world, and multitudes have been turned away from their idols and led into the kingdom of God. This has been the case with my brother in the most marked degree recorded since the day of Pentecost. My work seems dwarfed alongside of his; but it is the same Divine Power which grants more success to that one, and less to this.

We are still expecting other Pentecosts, and hope to continue to the end crying, "Behold, the Lamb of God!"

JOHN OLDSTYLER.

New Books.

A FIRST CENTURY MESSAGE TO TWENTIETH CENTURY CHRISTIANS. By G. Campbell Morgan.

The contents of this volume are a number of addresses upon the letters or messages found in the earlier chapters of the Book of Revelation, addressed to the seven churches of Asia. The author, Mr. Morgan, has become pretty well known in America. A few years ago he was a pastor in London, and resigned his charge to come to the United States to carry forward the "Northfield Extension Movement," originated by Mr. Moody. The influence which he has exerted through the evangelistic services and union conferences conducted by him in various parts of the country has been remarkable. Mr. Morgan possesses an analytical and logical mind, and combines in a remarkable degree intellectual force with spiritual insight and warmth. He is the author of several books which have met with a favorable reception, and is recognized as a man of growing power. The volume before us directs attention first to the vision which arrested John on the Isle of Patmos, then to the seven epistles or messages to the churches, with the endeavor especially to gather their message for the present age.

—Fleming H. Revell Company, Toronto. Price \$1.00 net.

AUNT ABBY'S NEIGHBORS. By Annie Trumbull Slosson.

This is a very attractive book. The binding is neat and chaste, and when one opens it, the heavy toned paper with wide margins, and the beautiful large type give the reader a sense of luxury. But the attractiveness of the volume, as Mrs. Slosson's readers will easily believe, is not alone or principally in the externals. The value of the book is in its literary contents, but one is glad to find that these have been given so pleasing a setting. Mrs. Slosson's art is quite her own. She clothes her thought in the speech of rustic simplicity, while she deals, with subtle discernment, with matters of profound importance. It is practical moral philosophy in a very simple everyday kind of speech. If the reader takes up the book for the sake of recreation, he will continue in its company for the sake of the instruction which he gathers from its pages and the valuable moral lessons and suggestions which he finds therein.

—Fleming H. Revell Company, Toronto. Price \$1.00.

* The Story Page. *

The Pulpit Committee.

BY CLARA B. ALDRICH.

It was a large committee and also representative, as it contained all the conflicting elements of the little church at Glenwood. To this august body had been assigned the task of recommending a pastor; and as the church received the right to veto, there was serenity outside of this inner circle. Five Sabbaths in succession the sacred platform had served as seats, but the occupants had all failed to register the exact weight required.

This July evening the committee had met in the little room still called the pastor's study and adjourned with the usual record. No choice. The chairman, old Deacon Harvey, who was also trustee, sexton and general pack-mule of the church, was now almost discouraged. For 40 years he had borne this church on his heart and pocket; and now it seemed likely to be wrecked on sheer contrariness. He knew that by a little financial threatening, he could have his choice of pastor; but he was too good a Baptist to try such a scheme.

So, having turned out all the lights, but one faint glimmer, he sat down on the ample sofa to think.

The drone of an insect aroused him, and, rubbing his eyes, he could see in the office chair at the desk, the dim outline of a man. Then, the moonlight, bursting through a cloud, fell full on the figure, and the Deacon exclaimed, "Why, Brother Goldberg! How natural you look, sitting there! But I thought you passed over the river, soon after you resigned."

"So I did," the visitor replied; in a calm, mellow voice. "But the river is not very wide, and remembering how loyally you stood by me, I stepped back to give you a lift with your burden."

"Oh, could you find a pastor for us—the right man you know, who would suit the whole church?" the deacon asked eagerly.

"The right man you could find yourself," said the man at the desk. "But the man that could suit all more than six months is not to be found on earth nor in heaven, but perhaps I can help you to convince the committee of their waywardness, and they may become more reasonable. You see this little machine that I have brought. Turn the crank, and it will unroll the portraits of the great men of the Bible. If the pulpit committee can agree on any one of these, without asking him to candidate, I will use my influence to induce him to accept a call." This said, the office chair became vacant.

The deacon relighted the lamps and pulled the bell-rope, starting the sleepers for half a mile around, then sat down behind the wonderful machine. With no appearance of surprise, the committee filed in and took their accustomed seats. The chairman explained and the grinding began.

"I move we recommend Noah," said the Junior Deacon, as the form of the patriarch trailing the fading light of Eden appeared on the canvas.

"There is one objection," interposed Brother Brown. "We need a man of revival turn. Noah preached 120 years and gained only seven converts."

"But he did win his own family," retorted Mrs. Snap significantly; and the mounting color in the brother's face showed that the arrow had pierced the sorest spot in his heart.

"Noah was one of the three most beloved of the Lord," ventured the chairman.

"But he backslid, and even became intoxicated," argued Mrs. Jones. "Noah won't do. Grind on chairman."

Another patriarch stood before the committee in majestic simplicity, and the chairman announced, "Abraham, the friend of God, and father of the faithful."

"He looks every inch a pastor, and his retinue would fill the empty pews," remarked Dr. Wood, who was the head usher. "I move we recommend Abraham."

"I understand," said Miss Pincher slowly, her keen eyes piercing the canvas, "that his domestic relations have not always been felicitous."

"Enough! Grind on," chorused the committee.

With lines of suffering on his noble brow, and the soul of poetry shivering from his eyes, Job now stood before them. "A professor of sanctification! It will never do," protested the junior deacon.

"But he took all that back when he stood face to face with the Lord," pleaded the chairman. But no one else moved, so Job moved on.

"What a splendid figure that would make in our pulpit!" exclaimed Mrs. Snap, as the matchless form of Moses paused before their eyes. "And they say he has enjoyed rare advantages abroad."

"He might be a good hand to straighten out our business tangles," observed Brother Brown who was a trustee.

"But he is slow of speech," objected Mrs. Jones. "We must have a more vivacious man to please the young misses."

Prophets, poets and kings rolled past, till at length Elijah stood before them rugged and grand. "The sinners would not love him," said Brother Brown sadly.

"And fancy that old mantle at one of our recep-

tions," simpered Mrs. Posy. "But there comes Elisha who looks more refined."

"It's no use," said Dr. Wood, who was also the Sunday school superintendent. "The children have all heard about those she-bears, and would hate him from the start."

Robed in oriental richness, and carrying his massive head loftily, a very prince of men, Daniel now held the committee spellbound.

"Now there is a man that could get a good grip on our young men," remarked the chairman.

"And he might be nominated for president by the Prohibition party, which would reflect honor upon our church," suggested Mrs. Snap.

"Now look here," spoke up Lawyer Dick, frowning ominously. "I am not going to be contrary, seeing I seldom come to church except on such occasions as this, when I am needed. But I cannot conscientiously recommend a man who dabbles in politics. And besides, you know as well as I, that Daniel's radical ideas on temperance would drive away half of the men in our congregation."

"Elijah, again!" chorused the committee. "No, it is John the Baptist." Several thought he was the very man for Glenwood, as he could draw the crowd, which was the thing needed most. But here the lawyer entered another protest. "John is certainly a strong preacher, but so lacking in tact. Perhaps he learned the value of policy by losing his head; but I am afraid he would go right on talking on marriage and divorce; and, being a lawyer, I object to any disturbance in the existing state of society."

Following this noble harbinger of the gospel, the twelve apostles were hurried past with double quick step, for not one of them could show a college parchment, or even a purchased D. D.

"There is only one more," said Deacon Harvey solemnly. "He at least is educated, and we had better think well before rejecting him." He turned the crank and watched the effect on eight faces.

"Saul of Tarsus!" burst from the lips of all.

"Why, he is half head," said one. "And the other half heart," continued another. Other comments followed. "He does not look very strong. I wish he would show us his thorn in the flesh." It would be fine for Glenwood to have the brainiest man in the state conversion; and we could pay him, for he would support himself by tent-making. "I move we recommend Saul of Tarsus." "I second the motion."

"Are you ready for the question?" asked the chairman, trembling with hope.

"No," said the Sunday school superintendent. "Paul's sermons are deep and strong; but our young people, when they do go to church expect to be entertained."

Then another: "Paul is an indefatigable worker but he never stayed more than three years in a place, and several times was obliged to resign on account of unpopularity in the city."

Miss Pincher clinched the opposition thus: "If report is true, this gentleman is an old bachelor. If we call a married man, we shall get two workers for one salary."

So the noble apostle was again beheaded.

As the machine ran down a voice from within was heard saying: "It is a very small thing that I should be judged of you."

Deacon Harvey called his colleagues to the chair and withdrew. Groping through the dark auditorium he found his own pew, and like Moses, fell on his face before the Lord. But he still heard the murmur from the committee room.

Unabashed, they proceeded thus: "Let us draw up an outline of what we want and advertize." So the clerk wrote as the others dictated: "Wanted, by the First Baptist church of Glenwood, state of —, a pastor answering the following description in all particulars. A graduate from some leading college and theological seminary; eloquent, experienced and skilled in the art of pleasing. Six feet tall, 30 years of age, and commanding in appearance. Uncumbered with small children, but having a wife who is a model housekeeper, social leader, musician and nurse. For salary, the church agrees to pay \$500, if it can be raised."

"What! Not yet ashamed? Do you know that a faithful pastor is the Lord's best gift to the church?" The voice came from the shadowy outline of a man, emerging from drapery. It was stern and thrilling.

"Have you come as a candidate?" asked the most audacious.

"God forbid!" was the reply. "I served this church in its infancy, giving my heart's richest blood that it might live; but now, there is not enough wealth or influence in this state to tempt me to return. Harken! You have one member, and only one, who has ears to hear the voice of the Spirit. He is even now pleading for this stiff-necked people. Accept the man that is revealed to him, and your candlestick will not be removed. Farewell."

Softly and lovingly the first beams of the rising sun stole through the stained glass, and touched with fire the painted stars over the study sofa. A dove from the belfrey alighted in the open window

and filled the quiet room with her notes of peace. And Deacon Harvey awoke from his strange dream, to take up with a lighter heart his burden for the Lord.—The Christian Herald.

What Rufy Was Afraid Of.

He said it modestly enough, not at all in a boastful way. You see he was only quoting grandma.

"I heard her say it. I couldn't help hearing," Rufus said, quietly. And, of course, he couldn't help hearing his grandmother say: "Rufus is a very brave boy! I declare, I don't believe he's afraid of anything!" well, maybe you wouldn't flush with pleasure yourself!

Polly Lou was nine, too, but she was a girl; and dear, dear, how many things Polly-Lou was afraid of! Nobody had ever heard anybody else, not a grandmother even, say she was very brave.

"Not anything, Rufy? Aren't you truly not afraid of anything?" she breathed in awe.

"I guess not, unless it's wild things that 'most everybody's afraid of. I shou'dn't want to meet a— a lion anywhere; but I don't think I'd mind a bear, just plain bear that wasn't grizzled or spiced or anything."

"Spiced? I never heard of a spiced—"

"Cinnamon, I mean," hastily. "I don't know's I'd care to meet a cinnamon bear."

"Well, then, cows?" Polly-Lou said, gravely. Polly-Lou was so afraid of cows!

"Cows?"

"Well, snakes; then, or e-nor-mous dogs or the dark?"

"No, I'm not afraid of any of these things. I guess not!" laughed Rufus. "Ask me something hard."

"Injuns?" That was the "hardest" thing Polly-Lou could think of. There were some Indians camping near the schoolhouse, and most of the children were rather afraid of them. Polly-Lou was more than rather; she was truly.

"Huh!" scoffed Rufy. "I honestly like 'em!" Suddenly mamma looked up from her sewing.

"Rufy is brave," she said, gently; "but there is one thing he is afraid of."

"Mamma!" Rufy's voice was a little hurt. "What is it please?"

"I'd rather you would find it out yourself, dear. Besides, now it is time to get the kindlings and a pail of water. It is almost suppertime."

"Oh, I don't like to get kindlings one single bit!" Rufy grumbled, softly. "Besides, there aren't any chopped, mamma. I didn't chop a kindling yesterday or day before."

"No dear, I know."

"And the pump's so far off! I wish one grew in our dooryard! Oh, dear, and I s'pose you'll say it's feed-the-chickens time, too!"

"Yes, dear."

But Rufy did not move. In a minute more he had forgotten all about chickens and pumps and kindlings. When he thought of them again he was in bed.

"Oh, I'm so sorry!" he cried out suddenly. "I didn't mean to let mamma do it!" For he remembered that mamma must have chopped the kindling and fed the chickens and got the water. Then he remembered something else, too, that mamma had said she would rather he would find out for himself. There in the dark, all alone, Rufy "found out." He sat up in bed and uttered a little exclamation.

"Oh, I know, I know! And—it's—so!" he cried out in shame. "She meant I was afraid of—work!"—Annie Hamilton Donnell, in Youth's Companion.

Eric's Engine Ride.

Eric stood on the garden side of the gate, watching the men who were mending the road. Behind him the flowers nodded and the fruit-trees rustled in the breezes, but Eric did not care about them.

Two men were busy sweeping water over the stones, and one was driving the engine. At last the engine stopped just in front of the gate, and the driver climbed down looking very red and hot.

"I say, Joe, this is warm work," he cried, "I'm glad we've finished for today."

"Are you going away?" asked Eric, timidly. "I'm so sorry!"

The driver turned to him.

"Are you fond of engines, little master?"

"Yes. I'm going to be an engine-man when I grow up," answered Eric. "Only I shall drive a train, not a roller."

"I'd rather have my own old engine," said the driver.

"I suppose it's a matter of taste," said the little boy, so gravely that they all laughed.

"Well, look here, little master," said the driver. "If you like I will give you a ride on my engine down to the bottom of the road."

Eric's eyes sparkled.

* The Young People *

EDITOR W. L. ARCHIBALD.

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

Daily Bible Readings.

Monday.—The Shepherd Psalm. Psalm 23: 1-6.
 Tuesday.—The mighty God, when he comes to deliver his people, will be as a gentle shepherd. Isaiah 40: 1-11.
 Wednesday.—Jehovah promises to deliver Israel from selfish shepherds and lead them himself. Ezekiel 34: 1-16.
 Thursday.—Jehovah promises to set the Second David, the Messiah, as shepherd over his flock. Ezekiel 34: 17-31.
 Friday.—The shepherd seeking for his lost sheep. Luke 15: 1-7; Matthew 18: 10-14.
 Saturday.—Christ the Good Shepherd. John 10: 1-18.
 Sunday.—The under-shepherd's work. John 21: 15-23.

Prayer Meeting Topic—September 28th.

"The Shepherd and his Sheep."—John 10: 1-5; 11: 15-18.

The Good Shepherd Leading His Flock.

He does not drive them; for he knows them by name, and the sheep know his voice and follow him. He leads them out in the morning to green pastures and to still waters, and back at night to the fold. The porter knows his voice in the darkness and opens the gate at his call. Thieves and robbers who scale the walls of the sheepfold are driven off. Strangers try in vain to tempt the sheep away by their call; the sheep at once suspect danger and flee from strangers. All these things are true to life in Palestine, where the shepherd lives in sweet fellowship with his flock. Apt illustration this of the ties binding our Lord Jesus to his disciples in all ages! Ought we not to be willing that the Good Shepherd should choose our path and our pasture?

THE GOOD SHEPHERD DYING FOR FLOCK.

Herein the difference between the hireling and the shepherd. When the supreme test comes, the hireling flees from danger, while the faithful shepherd will die rather than forsake his flock.

We may never be able to understand fully why the Son of God was willing to lay down his life for us, but his death on our behalf is a claim to our everlasting gratitude. With the cross before our eyes, we ought to be unable to call in question his love and kindness. He laid down his life voluntarily; the Father did not force the Son to meet death, though the Son's voluntary choice to die as an atonement for our sins pleased the Father. "On this account the Father loves me, because I lay down my life, that I may take it again." The humiliation of the Son of God reached its lowest depth in the death on the cross; his exaltation speedily followed in the resurrection, the ascension and the enthronement at the right hand of the Father.

THE GOOD SHEPHERD ENLARGING HIS FLOCK.

He came not merely to save the "lost sheep of the house of Israel," to whom he devoted his earthly ministry, but to gather the elect of God from among the gentiles of every clime and time. When Paul contended strenuously for the admission of the Gentiles to equal privileges in the churches with Jews, he was but carrying out the plan of his Lord.

But how can such a flock, composed of such diverse elements, ever attain unity? By hearkening to the Shepherd's voice; we become one flock in crowding on the heels of one Shepherd. The closer we get to him, the more compact our unity. Let us seek unity by strict obedience to his commands.—John R. Sampey in "Baptist Union."

SUGGESTED SONGS.

"Jesus, I my cross have taken," "I was a wandering sheep," "Rescue the perishing," "Bring them in," "His yoke is easy" "O, what a Saviour, that he died for me," "O Love, that will not let me go," "the ninety and nine."

SUGGESTED SCRIPTURE.

Psalm 23: 1-3; Isa. 40: 11; John 10: 1, 27, 28; Ezek. 34: 11, 12; John 10: 14; Micah 5: 4; 1 Peter 5: 4; Heb. 13: 20, 21.

Illustrative Gatherings.

It was infinite compassion that prompted the shepherd to keep on seeking the lost sheep "till he found it." Nothing stopped him, no disappointment or probability of failure caused him to falter in his pursuit. There is in this a deep lesson, but also a sharp rebuke for the mob of us, for we seek a little while zealously, perhaps, and then grow tired and conclude the labor too severe and uncertain. "Till he find it."

The shepherd whose ninety and nine sheep were safe did not wait for the one astray to return; but went forth and sought and found it; and when he did find it he did

not maul or kick or pound it; he took it to his bosom and comforted and rescued and healed it.—Moody.

"And there shall be one fold," says our translation, missing the point and beauty of the whole figure; whereas our Lord changes the word of purpose, saying, "there shall be one flock and one shepherd." Not one fold, but one flock; no one exclusive enclosure of an outward church—but one flock, all knowing the one shepherd and known of him.—J. P. Thompson.

Have ye folded home to your bosom,
 The trembling neglected lamb,
 And taught to the little lost one
 The sound of the shepherd's name?
 Have ye searched for the poor and needy,
 With no clothing, no home, no bread?
 The Son of Man was among them,
 He had nowhere to lay his head.

To find this one flock of God we need not traverse the melancholy waste of centuries, nor search the folds where thieves and hirelings have entered to steal and to destroy; we need not go anxiously from fold to fold in quest of some divine mark upon the door; the mark is not upon the fold but upon the sheep. Each Sabbath day the chiming bells summon the flock together upon a thousand hills, and by the still waters. One flock, they follow the voice of the Shepherd, and he is the leader of them all.

"What proof have you that you are his sheep?"

Show the marks: They are three: Ear mark—"Hear his voice;" foot mark—"Follow me;" lip mark—"the cry of the needy." The next chapter tells this: "Now a certain man was sick." If you are his sheep, you will not only hear his voice, but he will often hear your voice.

The Shepherd Psalm (23) lies right between the Psalm of the Cross (22) and the Psalm of the Crown (24.) The Cross, the Crook, the Crown, cared for—till he come.

And the Shepherd has his marks. What are they? How do you know him and recognize him when you see him? "He entereth in by the door," (vs. 2)—the cross; "To him the porter openeth,"—the Spirit; "The sheep hear his voice,"—the church; "He calleth his own sheep by name and leadeth them out,"—Christian experience; "He goeth before them, and the sheep follow him,"—sainthood; have some one sing "The ninety and nine."

There is one supreme proof; verse eleven tells it—"The good shepherd giveth his life for his sheep." "Self-giving is the only way of sheep-herding." Are we sheep-herding the sheep given to us, thus? Jesus said, "I lay down my life for the sheep." How much have we laid down?
 J. W. WRDRELL

How to Give.

Three resolutions were once passed at a missionary meeting of colored people. (1.) That all should give something. (2.) That all should give according to their means. (3.) That all should give willingly. Among those who came forward to make their offerings was a rich old man, who put down a small silver coin. "Take that back," said the chairman, "that is according to the first, but not the second resolution." One after another came up and made their offerings; till the old man could stand it no longer, and, going up to the table, he threw down a dollar, saying somewhat angrily, "There, take that." "No," said the chairman, "that won't do either. It may be according to the first and second resolutions, but not the third." At last he came up with a smile and gave a much larger gift. "That is all right," said the chairman. "It is according to all the resolutions. God loveth a cheerful giver."

Baptist Bedrock.

The Bib'e alone is authority on doctrine. Conscience is amendable to the Lord only. Christ is the supreme head and ruler of the church. Freedom of thought and speech are inalienable rights. Regeneration is wrought in the soul by the Holy Spirit. Worship should be free from molestation or interference.

Pastors and deacons are the only spiritual church officers. There are two ordinances—baptism and the Lord's supper.

Regenerate persons only are proper members of the church.

There is no connection whatever between the church and the state.

Baptism is the immersion of a believer, in the name of the Trinity.

The civil authorities have no jurisdiction in matters purely religious.

Full and free salvation through Christ is to be proclaimed to all nations.

Each local church is entirely independent of all other human authority.

The churches have a right to choose their pastors without outside dictation.

Justification is by or through faith and not in any sense to be attained by works.

Sanctification begins in regeneration and grows with the growth of the spiritual man.

Regenerate souls are never lost but kept by the power of God, through faith, unto salvation.

—M. A. Kelly.

"Oh, thank you ever so much!" he cried; "but I must ask mother first."

The man nodded, and Eric bounded away, soon returning, followed by mother herself.

The driver politely touched his cap. "Bless you, no ma'am; there's no danger," he said in answer to her questions, "I wouldn't take him if there was."

"Very well," said mother, "just a short ride."

So Eric was lifted up and allowed to pull the lever which started the engine, and they went puffing down the road, mother watching rather anxiously from the gate.

But when Eric ran back again he was wild with delight.

"Oh, it was lovely, mother! And we had to stop to let the milkman's horse go by. The horse didn't like the noise," he said.

Then, as the men came slowly up the road on the way home, looking very hot, he whispered something to his mother.

She nodded, and he ran off down the garden. Hastily picking three rhubarb leaves, he filled them with currants, and, bringing them carefully back, gave them to the men.

"But we didn't take you for a ride, little master. It was our mate here, not us at all," said Joe, when his turn came.

The little boy looked puzzled. Then he said brightly:

"No, because you hadn't an engine; but, if you had, you would, wouldn't you?"

The men laughed and thanked him; and, by the way those currents disappeared, they must have been very good.—Little Folks.

A Baby Saved Him.

A man on being asked by some companions to go into a saloon and have a drink with them, said:

"I won't drink any today, boys."

"What's the matter with you, old man?" asked one. "If you've quit, what's up?"

"Well, boys, I'll tell you. Yesterday I was in Chicago. I called on a customer of mine down on Clark street, who keeps a pawnshop in connection with his other business. While I was there a young man came in, wearing threadbare clothes and looking as hard as they make 'em. He had a little package in his hand. He unwrapped it and handed it to the pawnbroker, saying, 'Give me ten cents.' And what do you suppose it was? It was a pair of baby's shoes, little things with only the buttons a trifle soiled, as though they had been worn only once or twice?"

"Where did you get these?" asked the pawnbroker. "Got 'em at home," replied the man. "My wife bought 'em for the baby. Give me ten cents for 'em—I want to get a drink." "You had better take them back to your wife, the baby will need them," said the pawnbroker. "No, she won't; she's dead—baby died last night," and then the poor fellow laid his head down on the show-case and cried like a child.

"Boys, I have a baby at home, and I'll not take a drink with you today."—Religious Intelligencer.

Pray For the Pennies.

It was a bright spring evening when little Polly stole into her father's room with shoeless feet, her golden hair falling lightly over her white nightgown, for it was bedtime, and she had come to say "Good-night."

"Father," said the little one, raising her blue eyes to his kind face, "father, may I say my prayers beside you, for mother is too ill for me to go to her tonight."

"Yes, pet," he answered, tenderly.

And reverently the child knelt down beside him and prayed her evening prayer, adding, at the close, with a special earnestness, "God bless my two pennies."

"What can the child mean," thought the father in surprise; and when the little white-robed figure was gone he went and asked her mother if she knew what their little daughter meant.

"Oh, yes," said the lady, "Polly has prayed that prayer every night since she put her two pennies into the plate at the last missionary meeting."

Have you ever prayed to God for a blessing on the pennies you have put in the missionary box?—St. Louis Evangelist.

Little Ted's "Lost Hours."

I say good-night and go upstairs,
 And then undress and say my prayers
 Beside my bed, and jump in it;
 And then—the very nextest minute—
 The morning sun comes in to peep
 At me. "I's'pose I've been to sleep,
 But seems to me," said little Ted,
 "It's not worth while to go to bed."

—St. Nicholas.

The enlightenment of ignorance, the civilization of barbarism of the world, depends in a very high degree upon the exercise of woman's power with her special kingdom of home.—Smiles.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR SEPTEMBER.

For Binlpatam, its missionaries and native Christians, that they may live consistent devoted lives and bring many of the heathen to Christ. For great blessings to follow the meetings of the Convention and that the interest awakened may lead to increased efforts on the part of all.

DEAR SISTERS OF THE W. B. M. U.

Since the station at Vizianagram was bought from the London Mission Society in 1889, no lady missionary qualified in regards to language has been stationed there. Hence all distinctively "Woman's Work" had to be started from the beginning. Like Paul, we are not building on another man's foundation. Like him I am praying that we may build on nothing except Christ. As I mentioned in my report a bible woman was provided for me last year.—Milkamma, the widow of one of our preachers. In September, 1901, we began visiting in the villages within a radius of a mile and a half of the mission house. At first we were a curiosity and crowds came around us to see the new object of wonder. Others came to see what was our purpose, and when they understood went off in scorn. They would have nothing of the man Christ Jesus. One day we went to a Brahmin street. As we were strangers they did not admit us to their houses, did not even give us permission to sit on the verandahs. Unabashed, however, we took up our position under a tree opposite the houses and began singing. After a few hymns, a sleek, close-shaven, proud-spoken man called out, "We have no pennies." Alas! they had taken us for wandering beggars, singing for the stray pence we could pick up! We told them we did not want money but to talk to their women of the true way of salvation. They pleaded us with all kinds of questions, interrupted us and tried in every way to disturb and annoy, and we, assured that we were wasting our pearls, turned to the Outcaste Quarter. Here we had a welcome at least from the children. Here we came again and again, endeavoring to press home on their ignorant hearts the truth which alone can enlighten them and ease their hard lives.

One day we went to a large and prosperous village of Ryots or farmers. Having wended our way to the centre of the village we were soon surrounded by a crowd. As we knew the women would not listen so long as their lords and masters were there, but would bend every attention to see how our message was received by the men, we politely requested the latter to withdraw and leave us to talk to the women. Afterwards, if they wished, we would answer their questions. They went away, but with mischief in their hearts. Soon, at their instigation, the boys of the village came into our midst with whoops and cries, to disturb our meeting. Right royally they succeeded, and as our voices could not be heard above the din, we wended our way sorrowfully homeward. As we passed along the streets handfuls of sand were cast upon the heads of my women—a great indignity. However they preserved a dignified silence, and the patience of these dear women may have preached a better sermon than the message our lips would fain have uttered.

The next Sunday we tried them from another point of attack. We took two of the helpers and several of the boys and girls who could sing nicely and went to the same spot. We had the baby organ also. Perhaps their curiosity in regard to how it could be worked, or because of the presence of the preachers, or maybe because of the patience of the women on the former occasion, they gave us a welcome. They came in crowds and listened attentively. They asked us to come again and gave us permission to have our Bible lesson every week on the platform of Nama's temple and under the shade of the tree that guards the sacred (?) place. Here, week after week, the old, old story was told to the people, especially the children. One young man encouraged us greatly. Although his companions jeered him and laughed at his childlikeness, he persisted in singing with the children and would learn the verses and help to teach the duller ones. May the seed take root in the good ground of his heart.

Early one fine morning in March I left the Mission House for a tour in Pajapatnagram, one of our out-stations. The sun had not yet gained his fierce heat, lost by the night's coolness. The roads were good, and as I wheeled along my heart rejoiced. The birds sang as I passed by the wilderness, and a song re-echoed in my heart. The breezes blew fresh from across the lake and rendered the ride an easy one. An owl challenged me in a sleepy voice as he kept watch from a tall tree, and my soul was glad as it gave reply to the sentry—It is I

whom the Lord has called into this land with the good tidings of great joy which shall be to all people. . . . salvation to all who believe. This rejoicing in spirit, happy in the priceless privilege of being a co-worker with God, after a two hours' solitary, though not lonely, ride I came to my destination. Here I received a warm welcome from the preachers' wives, and what was equally acceptable after my exercise, a good breakfast of rice and curry! The next eleven days were full of busy service, in the villages and talking to the people who thronged the bungalow, as well as visiting some of the caste women in their homes. We cannot write of decisions for Christ, but many heard the word and some seemingly with gladness.

It was very hot—intensely hot—at noon time. One night the weather changed quite suddenly and I awakened to find the wind quite cool and a chill creeping over me. I soon went to sleep again, and the chill was forgotten. I have had grave cause to think of it since and plenty of time. Next morning a letter from Mrs. Sanford brought word of their anxiety over the outbreak of smallpox among our Christians at the Station. I decided to go home but before the time of departure came I was so ill that all thought of a bicycle ride had to be abandoned. The road traversed a few days before with such ease and joy seemed now so long and every jolt of the cart an occasion of pain and weariness.

Under Mrs. Sanford's motherly care, a couple of weeks' rest gave me back a measure of strength, and as soon as practicable we left the heat and came to the Hills. Here I hoped to gain vigor and be back at work in a couple of months. But God's plans are not as ours. A relapse of the disease has resulted in two months in hospital.

"In pastures green? not always; sometimes He Who knoweth best, in kindness leadeth me In weary ways where many shadows be.

And by still waters? no not always so; Oft-times the heavy tempests wind and blow And o'er my soul the waves and billows go. But when the storm beats loudest, and I cry Aloud for help; the Master standeth by And whispers to my soul 'Lo it is I.'

So whether on the Hill-top, high and fair, I dwell Or in the sunless valley where The shadows lie: what matter—He is there.

So where He leads me I can safely go And in the blast hereafter I shall know Why in His wisdom He hath led me so."

Yours sincerely,

M. HELENA BLACKADAR.

St. Bartholomew's Hospital, Ootacamund, India.

"A Blessing in it."

Brother Stackhouse has visited us. He did us good. We felt drawn nearer the heart of the Master, and brought into closer sympathy with his great programme for the redemption of humanity. We were glad to contribute our share toward this "Century Fund." We need more of this blessedness of giving. It enriches heart and thought and life, and makes us feel our "pulses stirred to generosity" and a "scorn for miserable aims that end with self." It helps us to see the world as he looked upon it who gave himself for us, and of whom it was said, "He saved others, himself he cannot save." I think it is evident to many of us that while sinners need to be saved there is also a great necessity that churches should be saved. That there are subtle elements at work in the world that threaten the true life of the church. Such messages as these men bring to us, and the motives to which they appeal, are certainly calculated to save us from the treacherous principles from which so many professing Christians need to be saved today. If I could I would like to be a sort of "advance agent" for Bros. Adams and Stackhouse so as to advertise their coming, and to get as many as possible out to hear them. But each pastor can do that on his own field. We felt on hearing our brother that surely "we should expect great things from God, and attempt great things for God." And some of us felt too that God expects great things of us.

It seems to me to be a happy coincidence and not a matter to be regretted, that while the last echoes of the "Forward Movement" still vibrate in "the fearful hollow of the ear" of the denomination, that this missionary project should come to us in that eloquent oratory that is born of a Christ-like compassion for the perishing near and far. It should help us toward a more elevated and extended vision, and a fuller comprehension of the success and the largeness and the many-sidedness of the great work to which God has called us. Yes, it seems to me a happy coincidence that the appeals from Acadia and India and the vast country that stretches even to the Pacific should all come to us at once. It makes me understand and feel that but the foundations of God's great temple are being laid. It took over 600 years to build the temple of St. Peter in Cologne. It was begun in 1248 and was pronounced complete in 1880. The cathedral in Milan was 419 years in building. A castle in Cornwall took ninety years to build and one-third of

that time was employed in excavating for the foundation. How it should inspire us with a sense of the vastness of the programme of Christianity, and yet how our very souls should be stirred with earnest and generous aggressiveness when we discover that after 1900 years this great work is but begun. Let us lay hold of this task with head and hand and heart, and meet these modern temptations to idleness and worldliness as Nehemiah did when he said, "I am doing a great work so that I cannot come down."

"The new age stands as yet
Half built against the sky,
Open to every threat
Of storms that clamor by.
Scaffolding veils the walls,
And dim dust floats and falls,
As, moving to and fro,
Their tasks the masons ply."

D. H. MACQUARRIE.

Parrahon, N. S., Sept. 18, 1902.

The Boer Faith.

"Christian World."

An interesting article on 'the Boer faith' appears in the current number of our German contemporary, the 'Christliche Welt,' in which the writer discusses the changes in the religious standpoint of the Boers consequent on the course and result of the war. At the beginning the struggle was, he says, proclaimed as the one prophesied between Christ and the Beast of the Apocalypse. 'That Christ must conquer there was for the believer no possible question.' In the earlier period also it was regarded as showing a want of faith to imagine the possibility of the enemy breaking through the Boer line, and treading the sacred soil of the Republics. In a later stage it was recognized that the elect people would undergo a severe trial of faith, but still there was no doubt as to the ultimate victory. After such a prolonged and extreme tension a reaction was inevitable, and it was first evident amongst the Boer prisoners. The demoralization in religious matters is illustrated by a sentence overheard in the prayer of an aged Boer at the prison camp at Greenpoint: 'Lord, if thou knewest the godlessness in the camp as I know it thou wouldst destroy it to the last man.' The writer concludes that with the absorption in fresh interests, in commerce, speculation and worldly matters in general which the new conditions will bring, the Boer faith as it existed before the war will have entirely lost its distinctive character. We cannot think the changes will be injurious either to the Boers or to religion. A faith in God which coolly assigned to the millions of the British people the fate of the Apocalyptic Beast in order to gratify the religious self-esteem of a small and ignorant community is one whose radical revision cannot but be for the inner interest of its holders as well as of the communities in general.

THE NINETEENTH CENTURY AND AFTER, Contents for September, 1902.

I. Some Blunders and a Scapegoat, by the Hon. John Fortescue. II. With the Boers on the North of the Tugela, by Baron A. Von Malzau. III. Honor to whom Honor is Due, by Edward Dicey, C. B. IV. Conditions of Labor in New Zealand, by Tom Maun. V. The Beginnings of an Australian National Character, by Percy F. Rowland. VI. Education in Egypt, by R. Fitzroy Bell. VII. In the Day-room of a London Workhouse, by Miss Edith Sellers. VIII. The Inclosure of Stonehenge, (With a Map,) by Sir Robert Hunter. IX. The Fabric Fund of Westminster Abbey, by Miss Rose M. Stradley. X. The Bodleian Library, by Ernest A. Savage. XI. The Exhibition of Early Flemish Art in Bruges, by Mary H. Witt. XII. Hymns, Ancient and Modern, by the Right Hon. Earl Nelson. XIII. 'Reasonableness' and the Education Bill, by A. W. Gattie. XIV. The Development of the Air-ship, by the Rev. John M. Bacon. XV. Hafiz, by James Mew. XVI. Last Month: The Coronation, by Sir Wemyss Reid. XVII. Sermon to the Colonial Troops, by the Right Rev. Bishop Welldon. —New York, Leonard Scott Publication Company, 7 & 9 Warren Street.

Scrofula

What is commonly inherited is not scrofula but the scrofulous disposition.

This is generally and chiefly indicated by cutaneous eruptions; sometimes by paleness, nervousness and general debility.

The disease afflicted Mrs. K. T. Snyder, Union St., Troy, Ohio, when she was eighteen years old, manifesting itself by a bunch in her neck, which caused great pain, was lanced, and became a running sore.

It afflicted the daughter of Mrs. J. H. Jones, Parker City, Ind., when 13 years old, and developed so rapidly that when she was 18 she had eleven running sores on her neck and about her ears.

These sufferers were not benefited by professional treatment, but, as they voluntarily say, were completely cured by

Hood's Sarsaparilla

This peculiar medicine positively corrects the scrofulous disposition and radically and permanently cures the disease.

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For CHANGE OF ADDRESS send both old and new address, and expect change within two weeks.

LITERARY NOTES.

We have recently received a book entitled "Home Nursing" published by the Davis & Lawrence Co., Ltd., Montreal. This publication contains practical information for the performance of all offices pertaining to the sick. It tells what to do in case of accidents, treats with nearly all the diseases to which human flesh is heir as well as containing many recipes for preparing solid and liquid food for the sick. No home should be without a copy of it. It is a very attractive book of about 50 pages, and can be obtained upon application to the publishers, Davis & Lawrence Co., Ltd., Montreal, enclosing to them 5c. in stamps to cover the expense of mailing, etc.

The Century Magazine is about to print a series of articles by Prof. Justin H. Smith of Dartmouth College, author of "The Troubadour at Home," covering the story of the Canadian campaigns of Montgomery and Arnold in the first year of the Revolutionary War.—what the author calls "The Prologue of the American Revolution." Professor Smith has undertaken to do his work, as far as possible, from original sources of information, and he has personally gone over the routes of Montgomery's troops from New York to Quebec, and Arnold's from Boston to the same point. He has given special attention to Arnold's expedition through the Maine woods.

The first article, which will appear in the November Century, covers Montgomery's Montreal campaign. All of the papers will be richly illustrated.

MANNERISMS OF SOME MEN.

There are few men, gentle or simple, who have not some little trick of manner easily detected by one who observes them closely. Naturally, prominent politicians, being so much in the public eye, are more likely than ordinary private citizens to have their mannerisms noticed and recorded. Who does not remember, for example, the striking personality of the late Lord Beaconsfield? Before rising to speak in the House of Commons—or on the platform elsewhere for that matter—he always ran his hand over his face, round his hair, eyebrows and whiskers, then down over his handkerchief, his waistcoat and his chain, till his fingers touched his eyeglass. Abstractedly picking this up he furtively viewed the House through it, scanned the galleries, tapped it on the left thumb nail, and then paused. He had taken the measure of his audience, and it was time to rise. Sir E. Ashmead-Bartlette had a similar trick of examining his audience through his eyeglass before he spoke. Mr. Chamberlain also makes great play with his monocle, but he manipulates it like a great actor to whom it is a valuable stage property and a fruitful source of much oratorical "business." He is one of the few orators who can speak successfully with his eyeglass in position.—London Tatler.

WASPS KILL A SNAKE.

"We witnessed a fierce combat between a snake and a wasp a few days ago," writes the Belvidere correspondent of the Kiowa County Signal. "The wasp would watch its chance to sting the snake and then fly to a cactus. The snake would crawl to the plant, but would not strike while the wasp remained there. The wasp made several false attempts to fly and finally induced the snake to strike. The reptile in striking became attached to the cactus, and could not get away. The wasp then flew away and in a few moments returned, bringing with him several of his friends, who settled upon the snake and stung him to death."—Kansas City Journal.

BE CAREFUL.

Be careful what you sow, boys!
For seed will surely grow, boys!
The dew will fall,
The rain will splash,
The clouds will darken,
And the sunshine flash.
And the boy who sows good seed to-day
Shall reap the crop to-morrow.

Be careful what you sow, girls!
For every seed will grow, girls!
Though it may fail
Where you cannot know,
Yet in summer and shade,
It will surely grow;
And the girl who sows good seed to-day
Shall reap the crop to-morrow.

Be careful what you sow, boys!
For the weeds will surely grow, boys!
If you plant bad seed
By the wayside high,
You must reap the harvest
By and by,
And the boy who sows wild oats to-day
Must reap the wild oats to-morrow.

Be careful what you sow, girls!
For all the seed will grow, girls!
And the girl who sows
With a careless hand
Is scattering thistles
Over the land,
Must know that, whatsoever she sows to-day
She must reap the same to-morrow.

Then let us sow good seed now!
And not the briars and weeds now!
That when the harvest
For us shall come,
We may have good sheaves
To carry home.
For the seed we sow in our lives to-day
Shall grow and bear fruit to-morrow.
—Selected.

Sir Thos. Lipton says the first public intimation of his America's cup challenge will come from the New York Yacht Club—that is if he issues a challenge this year.

The trustees of Queens University, Kingston, have appointed Rev. Dr. Barclay of Montreal to the principalship of the university in succession to the late Dr. Grant.

Notices.

The Lunenburg Co. Quarterly Meeting will be held at Foster Settlement on the 13th and 14th of October. An interesting programme has been provided, and a large attendance of delegates is requested.
M. B. WHITMAN, Sec'y

The Cumberland County Baptist Quarterly Conference will hold its next session at Westchester, Oct. 6, 7. The first meeting will be in the evening of Oct. 6. Let all interested do their part to make the meetings a success.
D. H. MACQUARRIE, Sec'y

The Queens County Quarterly Meetings will convene with the Lower Cambridge Baptist church beginning on Friday evening, Oct. 3, and continuing through the following Saturday and Sabbath.
J. COOMBS, Sec'y.

The York and Sunbury Baptist Quarterly meeting will begin its sessions with the church at Upper Queensbury Friday evening September 26th—will the churches kindly report and send delegates.
M. S. HALL, Sec'y-Treas.

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

THE TWENTILETH CENTURY FUND \$50,000.

Will subscribers please send all money from New Brunswick and Prince Edward Island to Rev. J. W. Manning, St. John, N. B.

All in Nova Scotia to Rev. H. R. Hatch, Wolfville, N. S.

The next regular meeting of the Hants Co. Baptist Convention will be held in the Baptist church at Cambridge, N. S., on Sept. 29th and 30th. First sessions on Monday 29th, at 2.30 p. m. Delegates will travel by D. A. R. to Hantsport, cross the river by Mr. L. O. Marster's boat, thence to Cambridge by carriage. Will those who go by this route please notify Rev. M. C. Higgins of Summerville, before Sept. 25th.
I. H. CRANDALL, Sec'y-Treas.

Scotch Village, N. S., Aug. 18th, 1902.

Will all delegates attending the Hants county Quarterly to be held at Cambridge kindly notify me at once so that arrangements can be made to have carriages to meet them at Summerville on arrival of boat from Hantsport. M. C. HIGGINS.

PEARY'S CURIOSITIES.

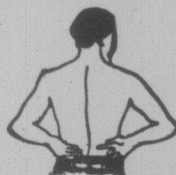
Persons who were at the I. C. R. station this morning between the arrival of the Halifax train and the departure of the Boston express, had the opportunity to see some of Lieut. Peary's curios from the frozen north. The employer and his equally famous wife were not there, but his companion, Dr. Dedrich, and also Lieut. Peary's servant, who was in charge of the latter's collection. It consisted of the captured musk ox, the walrus, the life hares, two esquimaux dogs and a general assortment of articles from frozen north. Very great interest was taken in the musk ox and the walrus, animals that are rarely seen in captivity. Both are young and very tame. —St. John Globe.

Mr. Stackhouse's Programme.

Following is the programme of Rev. W. T. Stackhouse's itinerary in the interest of the 20th Century Fund.

- Sept. 7. Amherst.
- " 9. Amherst Shoro.
- " 10. River Hebert.
- " 11. Nappan.
- " 12. Parrsboro.
- " 14. Springhill (a. m.), River Phillip (p. m.), Oxford (evening).
- " 15. Pugwash.
- " 16. Wallace.
- " 17. Debert.
- " 18. Great Village.
- " 19. Truro.
- " 21-28. Halifax.
- " 30. Scotch Village.
- Oct. 1. Rawdon.
- " 2. Summerville.
- " 5. Windsor (a. m.) Falmouth (p. m.) Hantsport (evening.) Prince Edward Island with Sunday at Charlottetown.
- " 6-12. Wolfville (a. m.) Avonport (p. m.) Gaspereaux (evening.)
- " 27. New Minas.
- " 28. Port Williams.
- " 29. Upper Canard.
- " 30. Pereaux.
- " 31. Canning.
- Nov. 2. Billtown (a. m.) Kentville (evening.)
- " 4. Coldbrook.
- " 5. Cambridge.
- " 6. Waterville.
- " 9. Berwick field.
- " 11-14. Kingston, Morristown, Burlington, Wilmot.
- " 16. Upper and Lower Aylesford.
- " 18. Melvern Square.
- " 23. Nictaux (a. m.) Middleton (evening.)
- " 24, 25. Nictaux field.
- " 26. Lawrenceton.
- " 27. Port Lorne.
- " 30. Paradise, Clarence, and Bridgetown in evening
- Dec. 1. Amapolis.

The brethren are asked to give Mr. Stackhouse and the 20th Century Fund the right of way—if possible, according to this schedule—and to communicate at once with Mr. Stackhouse and complete the arrangements for his coming. Mr. Stackhouse, as you will see from the above has some dates left open which may be used by the churches in the vicinity where he happens to be. The Committee has done its best in this matter. Do you brethren do the rest!



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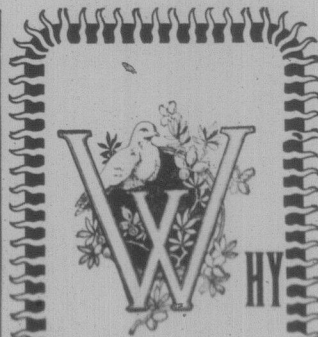
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Rooms 40 and 41 Royal Ins. Building,
Montreal.

The Home

THE DUTY OF THE MOTHER IN HER HOME.

The duties of the mother begin long before her children come into life—aye, and the duties of the father also. He needs to know that the physical sins which he may thoughtlessly commit in his early manhood may be fearfully punished in the person of his child by the action of the remorseless law of heredity; that "Whatsoever a man soweth, that shall he also reap"—"wild oats," or whatever else may be sown; that it is the husband and the wife together who make the home, and that, if he is intemperate, extravagant, ill-tempered, indelicate, arrogant, ignorant, and obstinate, his wife can not make the home what it ought to be, no matter how wise, loving, and prudent she may be. Enlightened motherhood needs to be supplemented by enlightened fatherhood, if the home is to become what it should be—the greatest civilizing and uplifting agency of the world.

A mother should know all that science can teach of the parental laws of being and of heredity. Her acquaintance with physiology should not be the superficial knowledge given in the ordinary school, or college, even. It should be a thorough exposition of the mysteries of her own being, with a clear understanding of the hygienic laws she must obey, if she would grow into healthy, enduring womanhood. She could be taught the laws of ventilation and nutrition, what constitutes healthful food, the care of infancy, the sick, and in what that vigilant and scrupulous cleanliness consists, that keeps the doctors "dirt diseases," from crossing one's threshold. The details of this necessary knowledge can only be learned in practice, and slowly. But the foundations must be laid in early study. The mother must dignify these matters in the mind of her own observance of them; and there are pouring in upon us such floods of light pertaining to all matters of physical life and well-being that the mothers of the future, in these respects, ought to be a great improvement on the mothers of the past and present.—Mary A. Livermore, in Success.

PHYSICAL CULTURE AT HOME.

America still has several-million girls who find a large part of their physical culture in helping mamma, and are not blushing because of the fact. For such girls, the vista of possibilities is long and alluring.

For arms, fingers and wrists, washing and wiping dishes will be found admirable. One is as good as the other. Perhaps the water aids in giving suppleness to the joints of the fingers. That is an advantage washing dishes has over wiping them. However, there is surely a fine elbow movement in the wiping.

Bed-making, as it is still taught in the homely physical culture academies of Yankee farmhouses, cannot be too highly recommended. With the folding of every counterpane, blanket, and sheet, the arms are stretched as far apart as they will go, each hand holding one end. Then, standing perfectly erect, the chest is thrown out. Quickly the hands are brought together again, and, presto! the sheet is folded double. Shoulders, body and limbs are all developed by the mattress turning. The eye and the sense of symmetry learn much from the regular arrangement of counterpane and pillows. Of course, the exercise ought not to be carried too far.

Sweeping gives much the same motion, without the jerkiness of golfing strokes. For the graceful perfection of arms and shoulders, so much described by every ambitious girl, nothing could be better. I do not advise excess in this recreation. But there will be nothing harmful if you only sweep each room in the house once a week.

Floor scrubbing, like lawn tennis, is rather violent, and not to be tried unless

you are sure about your heart. At first it will be almost as severe on the knees as rowing in a shell; but as you get used to the occupation it will give a subtle satisfaction of its own.

Running up-stairs when mamma wants something is first-class exercise, and running downstairs is almost as good. Interesting diversions will be found in egg beating and ice-cream freezing. Dusting ought to have a chapter by itself. First, you are down on all fours; then you are on tiptoe, seeing how far the duster will reach. This tiptoeing, with its ankle development, is superb. But that isn't all. You twist yourself into all sorts of positions to get at the corners of the carved furniture. First you are on one knee, and then on the other. Every muscle, every tendon is brought into service before you are through. Even this magnificent exercise can be overdone, but you will make no mistake if you only dust every room after you have swept it—although most housekeepers dust oftener.—Cynthia Westover Alden, in "Success."

TO PRESERVE BRASS ORNAMENTS.

Brass ornaments, when not gilt or lacquered, may be cleaned and a fine color given to them by two simple processes. The first is to beat sal-ammoniac into a fine powder, then to moisten it with soft water, rubbing it on the ornaments, which must be heated and rubbed dry with bran, and whitening. The second is to wash the ornament with rock alum boiled in a strong lye, in the proportion of one ounce to the pint; when dry it must be rubbed with a tripoli. Either of these processes will give brass the brilliancy of gold.—Ex.

Use of Old Velvetten.—If you have any bits of velvetten, make up into bags about four inches wide and seven or eight inches long. Stuff well with rages or wadding, and the bag makes a splendid polisher for glace kid boots or shoes, etc.

To Clean Bamboo Furniture.—Bamboo furniture may be best cleaned with a small brush dipped in warm water and salt, as the salt prevents it turning yellow. The same treatment should be given to Japanese and Indian matting used as floor covering.

Stains from Wall-Papers.—The marks where people have rested their heads on wall-paper may be removed by mixing pipeclay with water to the consistency of cream, laying it on the spot, and allowing it to remain until the following day, when it may be easily removed with a penknife or brush.

To remove pitch and tar stains, rub lard on the stain, and let it stand for a few hours. Sponge with spirits of turpentine until the stain is removed. If the color of the fabric should be changed, sponge it with chloroform, and the color will be restored.—Ex.

BABY'S OWN TABLETS

Make Children Well and Keep Them Well.

For sick, weak, nervous, fretful children there is nothing so good as Baby's Own Tablets. They promptly relieve and cure all the stomach and bowel troubles that afflict little ones, break up colds, reduce fever and allay the irritation accompanying the cutting of teeth. The Tablets can be given with perfect safety to the youngest, feeblest baby, as they are guaranteed to contain no opiate or harmful drug. For very small children crush the Tablets to a powder. Mrs. L. Axford, St. Thomas, Ont., says: "Before giving my little girl Baby's Own Tablets she suffered from a disordered stomach. She vomited a good deal, and was very constipated, and pale and delicate looking. She was always a nervous child and did not sleep well. After giving her the Tablets there was a great change. Her stomach got better, she retained her food, her bowels became regular, and she has grown much fatter and looks the picture of health. I also give the Tablets to my baby when his stomach is sour, or when he has colic, and they always do him good. I keep the Tablets in the house and would not be without them."

Baby's Own Tablets are sold by all druggists or will be sent post paid at 25 cents a box by writing direct to The Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y.

THE GUILTY CHAIN.

Who makes the drunkards?
Strong drink.
Who sells the drink?
The saloon keeper.
Who created the saloon?
The law.
Who makes the laws?
The legislator.
Who makes the legislator?
The people.
Who are the people?
We are the people.

—Golden Rule.

THE BEST WAY.

If I make a face at Billy,
He will make a face at me;
That will make two ugly faces,
And a quarrel, don't you see?
And then I'll double up my fist
And hit him, and he'll pay
Me back by giving me a kick,
Unless I run away.
But if I smile at Billy,
'Tis sure to make him laugh;
You'd say, if you could see him,
'Twas jollier by half
Than kicks and ugly faces.
I'll tell you, all the while,
It's pleasanter for any boy
(Or girl) to laugh and smile.
—Michigan Christian Advocate.

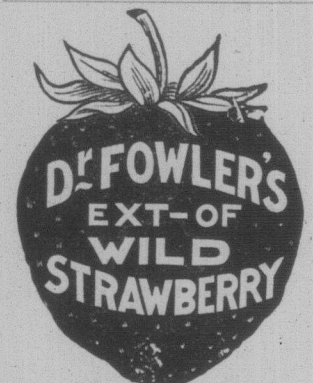
A LITTLE BOY'S WISH.

When winter comes the people say,
"Oh, shut the door!" and when,
As sometimes happens, I forget,
They call me back again.
It takes till summer time to learn;
And then things change about,
And "Leave it open!" is the cry
When I go in or out.
I try to be a pleasant boy,
And do just as I ought;
When things become so hard to learn;
I wish they might stay taught!
—Little Folks.

SYMINGTON'S EDINBURGH COFFEE ESSENCE

Makes delicious coffee in a moment. No trouble, no waste. In small and large bottles, from all Grocers.

GUARANTEED PURE. 100



FOR

**DIARRHOEA, DYSENTERY,
COLIC, CRAMPS,
PAIN IN THE STOMACH,
AND ALL
SUMMER COMPLAINTS.**

ITS EFFECTS ARE MARVELLOUS.
IT ACTS LIKE A CHARM.
RELIEF ALMOST INSTANTANEOUS.

Pleasant, Rapid, Reliable, Effectual.

EVERY HOUSE SHOULD HAVE IT.
ASK YOUR DRUGGIST FOR IT. TAKE NO OTHER.

PRICE, . 95c.

**SOUR STOMACH, FLATU-
GIST OR WILL BE SENT POST PAID AT 25 CENTS
AND ALL OTHER FORMS OF DYSPEPSIA
Promptly
relieved and
cured by
K.D.C. THE MIGHTY CURER**

The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

Fourth Quarter, 1902.

OCTOBER TO DECEMBER.

Lesson I. October 5. Joshua 1: 1-11.

JOSHUA ENCOURAGED.
GOLDEN TEXT.

Be strong and of a good courage.—Josh. 1: 9.

EXPLANATORY.

I. THE NEW LEADER. Vs. 1. NOW AFTER THE DEATH OF MOSES, described in Deut. 34. THE LORD SPAKE UNTO JOSHUA THE SON OF NUN, who by divine authority had been already designated as Moses' successor by Moses himself (Num. 27: 18; Deut. 31: 14-23.) A hint of one possible way in which God spoke to him is found in Josh. 5: 13-15. MOSES' MINISTER, his closest attendant, his prime minister, or, as it were, his private secretary.

His name, originally Hoshea, the same as the prophet Hosea, signifying "salvation" or "help." To this was added afterwards (Num. 13: 16) "Je" for Jehovah, and the name became Jehoshua, "Jehovah is salvation," shortened to Joshua, later modified in Neh. 8: 17 to Jeshua, from which came its Greek form in the Septuagint, "Jesus," Jesus.

He was an Ephraimite, a descendant of Joseph, through Ephraim, and according to 1 Chron. 7: 22-27, he was the eleventh generation from Joseph.

He was about eighty-four at the time he became commander-in-chief. He died at the age of 110 (Judges 2: 8.) And if he was twenty-seven years in Canaan, as the Jews say, he would be 83 at the time of the crossing in B. C. 1451, and therefore, 43 at the time of the Exodus, or thirty-seven years younger than Moses.

Joshua's most distinguished characteristic was courage, both physical and moral, to which he is so earnestly exhorted in vs. 6: 7, 9.

II. THE GREAT WORK TO BE PERFORMED.—Vs. 2, 4. 2. MOSES MY SERVANT, the one appointed to do my work is dead. Therefore there is a vacancy. A new leader is needed.

ARISE, take the place of the dead leader. GO OVER THIS JORDAN, which lay before them at flood-tide, between the Israelites and the Promised Land. See next lesson. This command was a severe test of his faith and courage. THE LAND WHICH I DO GIVE TO THEM, "which I am giving to them. That is, the land of which I have long promised them the inheritance, and of which I am now in the very act of putting them in possession." "The possession of Canaan by the Israelites is constantly set forth as a free gift by the divine favor.

3. EVERY PLACE THAT THE SOLE OF YOUR FOOT SHALL TREAD UPON. "That is, every place within the limits specified in the ensuing verse. The expression also intimates the condition upon which the land was to be given to the Israelites; their feet must tread it as conquerors." AS I SAID UNTO MOSES, Deut. 11: 24, where the words are recorded almost word for word.

SOUR BREAD.

Annoyed the Doctor.

If you get right down to the bottom of your stomach trouble it is wrong food, and the way to correct it is not by drugs but by using the right food.

A physician in Barron, Wis., writes an instructive letter on this point. He says, "I am a practicing physician, 45 years old, and am about 6 feet in height. When I began using Grape-Nuts last Spring I weighed 140 lbs., was thin and poor, had a coating on my tongue and frequently belched wind or gas and small pieces of undigested bread and potatoes which were very sour, in short I had acid dyspepsia."

I consulted a brother physician who advised me to eat about four teaspoonfuls of Grape-Nuts at the commencement of each meal and drink Postum Cereal Coffee. I had been in the habit of drinking coffee for breakfast and tea for dinner and supper. I followed the advice of my brother physician as to diet and experienced relief at once.

Ever since that time I have eaten Grape-Nuts with sweet milk or cream each morning for breakfast and I now weigh 155 lbs., and am no more troubled with sour stomach. I am very fond of Postum Food Coffee and attribute my relief as much to that as I do to Grape-Nuts.

Often when I am called out in the night to see a patient and on my return home I feel tired and hungry, I eat the usual quantity of Grape-Nuts before going to bed and then sleep soundly all night." Name given by Postum Co., Battle Creek, Mich.

4. FROM THE WILDERNESS. The desert of Arabia, where the Israelites wandered so long. This was the southern boundary. AND THIS LEBANON. Called "this" because visible from the region where the Israelites were encamped. UNTO THE GREAT RIVER, THE RIVER EUPHRATES. Their northeastern boundary. ALL THE LAND OF THE HITTITES, Descendants of Heth, the second son of Canaan (Gen. 10: 15.) They inhabited the country between the Lebanon and the Euphrates. Monumental remains in sculptures and inscriptions have within a few years been discovered in this region, as far south as Hamath, and in Asia Minor. See The Hittites, by Professor Sayce; and The Empire of the Hittites, by Professor W. Wright. UNTO THE GREAT SEA. The Mediterranean, the western boundary of the Israelites. SHALL BE YOUR COAST, or borders. These were the boundaries of the land promised to the Israelites, so far as they were willing to take and keep possession. These were practically the boundaries of the kingdom under David and Solomon.

III. THE ENCOURAGEMENTS.—Vs. 5, 6. THE PROMISE OF GOD'S PRESENCE. 5. THERE SHALL NOT ANY MAN BE ABLE TO STAND BEFORE THEE, as an enemy in battle, successfully. "The promise made to the whole nation, in Deut. 11: 25, is here made to Joshua as the leader of the nation. It was literally fulfilled; for not once in the lifetime of Joshua did the Israelites suffer a permanent defeat. Thus it is still: God's people, marching under the banner of their Captain, are called to fight, but they are not defeated." AS I WAS WITH MOSES, SO I WILL BE WITH THEE. Joshua had the experience of Moses' whole lifetime as an encouragement to his faith. Moses had many a trying time, many a hard duty, many a danger and difficulty; and the God who had brought him safely and successfully through would not FAIL NOR FORSAKE the new leader. In every new difficulty before Joshua,—and they were many and great,—he could look back upon a greater one from which God had delivered Moses. But all his strength, as is all ours, was in God. The work was impossible to him without God's presence. With God he could do all things.

The Promise of Success. 6. BE STRONG AND OF A GOOD COURAGE. "Be strong and firm, or vigorous. The expression occurs with increasing emphasis four times in this chapter."

SHALT THOU DIVIDE FOR AN INHERITANCE. That is, you shall conquer the country, and be able to distribute it among the tribes. It was an inheritance, because it came to them from God.

IV. THE CONDITIONS.—COURAGE, STUDY OF THE REVEALED WILL OF GOD, AND OBEDIENCE.—Vs. 7, 9. COURAGE. 7. BE THOU STRONG AND VERY COURAGEOUS. Great strength, firmness of will, patience, and courage would be required to OBSERVE TO DO ACCORDING TO ALL THE LAW. Because the temptations to worldliness and idolatry were very great. The people were only partially trained, and sometimes resented authority, and rebelled against the restraints of the law. There would be a great pressure to turn from the right, because expedience or policy seemed to demand it. TURN NOT FROM IT TO THE RIGHT HAND OR TO THE LEFT. The path of duty is like a direct road to success, and moving from it in either direction leads to disaster and defeat. THAT THOU MAYST PROSPER. The original word rendered "prosper" may mean to act wisely; and then as the result "to prosper," to have good success.

Study of the Divine Law. 8. THIS BOOK OF THE LAW. This has been usually regarded as the five books of the Pentateuch. Modern criticism, however, regards much of the Pentateuch as written later, but there was then a book of the law, the basis of the Pentateuch, containing its essential principles, just as the United States had a written constitution in 1788, however much it has grown since by later enactments. With this Bible Joshua was to do three things: (1) SHALL NOT DEPART OUT OF THY MOUTH. He must talk about it and teach it. He must make it the theme of his conversation. It must be a familiar book. All his teachings must be ethical. (2) THOU SHALT MEDITATE THEREIN DAY AND NIGHT. He must study his Bible; let it be continually in his thoughts. No careless reading would do, but earnest, long-continued study, so that he might penetrate into its real and deepest meaning.

The result will be, as stated before and here repeated or emphasized, that THOU SHALT MAKE THY WAY PROSPEROUS, AND THEN THOU SHALT HAVE GOOD SUCCESS.

9. HAVE NOT I COMMANDED THEE? Emphasize the I. He who has authority and infinite wisdom and power, who is able to carry thee through all difficulties and dangers, and whom thou art bound implicitly to obey. So in the Christian warfare, it is the God of heaven whose battles we fight and in whose service we

are engaged. FOR THE LORD THY GOD IS WITH THEE. Only as we recognize the presence of the Lord, does fear give place to faith. Such simple, childlike faith in God has made more heroic souls upon this earth than the stoic could ever dream."

See how the man of Nazareth has consecrated the commonest things; transfiguring water into baptism, eating and drinking into holy communion, society into church, cross into brooch. In sum, we see how the Lamb of Calvary is reorganizing human chaos, reversing human instincts, revolutionizing human tendencies, marshalling human powers, disclosing human potentialities, celestrializing human character, uprearing the temple of the New Humanity. Jesus, the Christ, is the Universal Seminary at which mankind is evermore learning. He is the contemporary of all ages; the watershed of humanity, all yonder side of him flowing into oblivion, all this side of him flowing into immortality—himself the

Lever to uplift the earth,
And roll it in another course.
—From the "Problem of Jesus," by Geo. Dana Boardman.

The first prosecutions in Dublin under the crimes act began on Tuesday, T. McCarthy, editor; Mr. O'Dwyer, manager, and Mr. Holland, publisher, respectively of the Irish People, William O'Brien's newspaper, were summoned for trial on charge of criminal conspiracy and intimidating people not to take unoccupied farms.

The Department of the Interior has issued a map of the Dominion of Canada and Newfoundland, in eight sheets of 26x27 inches and drawn on a scale of 35 inches to the mile. This very extensive and handsome map affords means for a minute study of the geographical features of all explored and habitable parts of the British North America.

Neuralgic Pains.

ARE A CRY OF THE NERVES FOR BETTER BLOOD.

Dr. Williams' Pink Pills Make Rich, Red Blood and Drive These Pains from the System—Read the Proof.

A high medical authority has defined neuralgia as "a cry of the nerves for better blood," and to effectually drive it from the system the blood must be made rich, red and pure. For this purpose there is no other medicine so prompt and sure in result as Dr. Williams' Pink Pills. These pills make new, rich, red blood with every dose, and impart new life and new vigor to the person using them. Mr. John McDermott, Bond Head, Ont., offers strong proof of the certain results obtained from the use of Dr. Williams' Pink Pills in cases of this kind. He says: "A few years ago while working as a carpenter in Buffalo I got wet. I did not think it worth while changing my clothes at the time, but I soon began to suffer for my neglect. I awoke next morning with cramps and pains throughout my body. I was unable to go to work and called in a doctor, who left me some medicine. I used it faithfully for some time, but it did not help me. In fact I was growing steadily worse and had become so reduced in flesh that I weighed only 138 pounds. As I was not able to work I returned to my home at Bond Head. Here I placed myself under the care of a local doctor who said the trouble was neuralgia, which had taken a thorough hold upon my entire system. Misfortune seemed to follow me for the doctor's treatment did not help me, and I think my neighbors at least did not believe I was going to get better. I had often read and heard of Dr. Williams' Pink Pills and in this emergency I determined to try them. I had not used more than three boxes before I felt that the pills were helping me. From that on I gained day by day, and after I had used some ten or twelve boxes, I had fully recovered my old-time strength, and have since been able to work at my trade as a carpenter without any trouble. I have no pains or aches, and I now weigh 156 pounds. I think Dr. Williams' Pink Pills an invaluable medicine and shall always have a good word to say for them."

When the nerves are unstrung, when the blood is poor or watery, or when the system is out of order, Dr. Williams' Pink Pills is the medicine to take. They cure all troubles arising from these causes, and make weak, dependent men and women bright, active and strong. Protect yourself against imitations by seeing that the full name, "Dr. Williams' Pink Pills for Pale People" is on the wrapper around every box. Sold by all medicine dealers or mailed post paid at 50c per box or six boxes for \$2.50 by writing to the Dr. Williams' Medicine Co., Brockville, Ont.

CHRIST'S UNIVERSAL LANGUAGE.

A Welsh girl asked if Christ were not of her people. I told her that Christ was an Israelite of the tribe of Judah.

"Well, I don't know," she said. "When I go to my room and unroll before him, all my sin and sorrow, he seems to speak to me in Welsh 'Thy sins be forgiven thee.'"—Ex.

A little boy was asked by his Sunday school teacher why a certain part of the church was called the altar. "Because it is where people change their names," he promptly answered.—Tit-Bits.

The C. P. R. annual report, just issued, makes a very satisfactory showing. The gross earnings for the year are \$37,503,053, the working expenses \$23,417,141, the net earnings \$14,085,912, and the surplus for the year \$7,709,913. The annual meeting will be held October 1. The company's land sales for the year realized \$4,442,136.

Be sure if you do your very best in that which is laid upon you daily, you will not be left without help when some mightier occasion arises.—Jean N. Grou.

Don't go to a BUSINESS COLLEGE

Until you have seen the Year Book of FREDERICTON BUSINESS COLLEGE, outlining our Commercial, Shorthand and Typewriting courses. Send your name and address on a post card and you will get it without delay. Address, W. J. OSBORNE, Principal, Fredericton, N. B.

MILBURN'S HEART & NERVE PILLS

HAVE you been smoking a good deal lately and feel an occasional twinge of pain round your heart? Are you short of breath, nerves unstrung, sensation of pins and needles going through your arms and fingers? Better take a box or two of Milburn's Heart and Nerve Pills and get cured before things become too serious. As a specific for all heart and nerve troubles they cannot be excelled. A true heart tonic, blood enricher and nerve renewer, they cure nervousness, sleeplessness, nervous prostration, smoker's heart, palpitation of the heart, after effects of la grippe, etc. Price 50c. per box or 3 boxes for \$1.25 at all druggists, or will be sent on receipt of price by The T. Milburn Co., Limited, Toronto, Ont.



Society Visiting Cards For 25c.

We will send



To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 25c. and 3c. for postage. These are the very best cards and are never sold under 50 to 75c. by other firms. PATERSON & CO., 107 Germain Street, St. John, N. B. Wedding Invitations, Announcements, etc., a specialty.

A GUARANTEED CURE FOR DYSPEPSIA OR MONEY IS FOUND IN K.D.C. REFUNDED

112-114, Adelaide Street, West, Toronto, Ont. Write for testimonials & guarantee. K. D. C. CO. Ltd., Boston U.S. and New Glasgow, N.S., Can.

From the Churches.

Denominational Funds.

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

The Treasurer for New Brunswick is REV. J. W. MANNING, D. D., ST. JOHN, N. B., and the Treasurer for P. E. Island is MR. A. W. STERN, CHARLOTTETOWN.

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

OSBORNE, N. S.—Although we have no conversions or baptisms to report at present, we are hoping that the day when we can do so is not far off. We have much to encourage us in our church work. The Shelburne Co Quarterly Meeting which met in the Allendale section of the church last month was a source of much pleasure and we trust some benefit. Rev. H. S. Baker of Brooklyn, New York, was with us last week and gave to us a very inspiring and much appreciated course of lectures on Sin, Salvation, Immortality, Hell Heaven. All of our meetings are well attended. E. P. COLDWELL, Sept. 18.

RIVER HERRT.—As a church we live, but our vitality needs a spiritual tonic for our blood is thin and pale. There is not that ruddiness of complexion and vigorous activity as formerly yet we live and glad to know it. There was a kind of life manifested when Bro. Stackhouse felt our pulse on the 11th inst. He knows when and how to place the pulse meter. After a little manipulation he found the artery in some and the more he pressed the stronger he found the heart beating for, Manibos and N. W. Mission. His report will show there are liberal hearts among us. We have to record a loss we feel very deeply—the removal of Mr. J. W. Gillespie and family from Shulie. To our church they were a power financially and spiritually. Mr. G. was a business man of the highest type, and unassuming generosity. Mrs. Gillespie is a self-sacrificing Christian woman and unbounded in her liberality and kind heartedness. The good she did for the people in Shulie is very apparent and will live on. Mrs. G. organized a Sabbath School a year ago and with the assistance of her daughters superintended it to the last Sabbath she resided there. In addition to the above she drove to "Flat Brook" every Sabbath morning and taught some 15 or 20 children the regular S. S. lessons. She never boasted of what she did or was doing, but it was done for the Master's sake. We have some left who are interested in S. S. work and Missions and the cause generally. May the number increase in our prayer.

PASTOR.

Tabernacle Church, Halifax—A Welcome Service.

A very interesting service was held in the Tabernacle church, (Halifax) on Tuesday evening. Dr. Kempton of Dartmouth was chairman. Services opened with a hymn, the reading of the Scriptures and prayer by Rev. Tilman B. Johnson D. D., of Boston. The hand of fellowship to Rev. H. W. O. Millington, Mrs. Millington, and their son was given by the chairman. The choir rendered an appropriate piece of music, Mr. Cyrus Hubley, church clerk, read a well-written address of welcome from the church to Mr. Millington and family. Mr. A. J. Davis, Superintendent of Sabbath school, read a well prepared address of welcome from that branch of church work. Then a little daughter of C. S. Davis, who represented the infant class of the S. S. came from the audience to the platform, and amidst applause modestly presented Mrs. Millington with the floral offering which was politely acknowledged. Mr. Thos. Covey, vice-president of B. Y. P. U., read an excellent address from that branch of church workers, welcoming the new pastor and family to the circle of the union. The chairman made some well chosen remarks containing wise counsel to church and congregation in their relationship to their new pastor. Rev. Mr. Jenner of the North church extended the hand of welcome to the new pastor in behalf of the Baptists of this city and county. He was much pleased to have him as a co-laborer. He pleaded

for the church to deal kindly and generously with their pastor, since he could do a greater work in uplifting of humanity if he had the sympathy of his church. Dr. R. M. Saunders gave an address of welcome. He invited the new pastor to enter boldly and energetically into every branch of the work of the Convention without any formality of an introduction and he would meet with a hearty reception. A hymn was sung by choir and congregation. Dr. John McMillan, of Chalmers church, extended the hand of welcome in behalf of the Presbyterians of this city. His pastorate in this city had extended over eighteen years, all other Protestant churches had changed their pastors since he came to the city and many of them several times. He spoke of the harmony and friendship that existed between he and Baptist ministers. He cordially and heartily welcomed the new pastor and pleaded for the people to sustain and encourage their pastor in his work. Rev. Tilman B. Johnson, D. D., of Boston gave the charge to the church. He charged the people not to allow themselves to be the field upon which the pastor is to bestow his labor and time. Allow him time to labor in the world, the field in which the Lord has called him. The church is the highest form of a co-operative industry and he counselled the people to work sympathetically with the pastor. Rev. H. W. O. Millington rose and with a heart full of gratitude for all he had heard and seen during the evening, thanked all for the hearty reception which had been given him. He referred to the three written addresses which he held in his hand from the different branches of church workers. These he would keep and prize very highly, they were without formality and that was something which was highly pleasing to him. The audience was much pleased with his remarks. They were in accordance with the Spirit of the meeting. A hymn was sung and the benediction pronounced. C. L. P.

Receipts for Twentieth Century Fund.

FROM AUGUST 18.
Maugerville—H. F. Harrison, \$5; Mrs S M Rogers, \$1; Mrs W J Bridges, \$1—\$7.
Main Street Church—Roy Sipprell, \$2.
Centre Village—Mrs Isaac McKay, \$1.
Germain Street Church—W F Nobles, \$5; W E B Paterson, \$28.89; S B Paterson, \$28.89—\$62.78.
Cambridge, 1st—Collection, \$3; Rev A B McDonald, \$2.50—\$5.50.
Cambridge, 2nd—Collection, \$4.05; Mr and Mrs C W Pearce, \$2; Mrs W H White, \$1; Dr M C McDonald, \$10—\$17.05.
Mill Cove—Collection, \$5.18; Hon L P Ferris, \$10—\$15.18.
Kingsclear, 1st—Collection, \$1.79; Mr and Mrs D N Knight, \$5; Mrs Leigh Albright, \$1; Total, \$7.79.
Macnaquac—Jos Howard, 10c; John Kilburn, \$1; Geo Love, \$1; Mr and Mrs Gilbert Dykeman, \$1; Mrs Matilda Dykeman, \$1; Dorothy Hart, \$1; Collection, \$6.76; Total, \$12.86.
The Ledge, Dufferin—Collection, 2.29.
St George, 1st—(A friend, \$15; Jas O'Brien, \$3; H V Connell, \$3; C F McLeod, \$3; Rebecca Maner, \$2; A friend, \$5; Mrs A Taylor, \$1; John D Williamson, \$1; Mrs E. O'Brien, \$1; D Milliken, \$1; A S Baldwin, \$3; James McKay, \$2. Collection, \$5.45; Mr and Mrs Jas Dodds, \$8; Victor Dodds, \$1; Ralph Philo Dodds, \$1; Total, \$55.45.
Upper Falls, St. George—Collection, \$1.63.
Tabernacle—Alma Little, \$1.
Charlottetown, Ada A Wadman, in Mem., \$10.
St Martins, 1st—(Mrs J P Mosher, \$2.50; Mrs C A Bradshaw, in Mem., \$5); Total, \$7.50.
Hillsboro 3rd—B Jennie Milton, \$1.
Valley—Harry Steeves, \$1.
Havelock—B C Thorne, \$1.
Cambridge, 2nd—Miles F McCutcheon, \$1.
Newcastle (Lower)—John Robinson, \$1.
Z Pearl Robinson, 25c—\$1.25.
Grand Lake 2nd—Mrs M B Cox (in memoriam), \$3.50.
Chipman 1st—Evelyn Cox, \$1.25.
Johnson 1st—Bessie Hetherington, \$1.25.
Total \$219.28. J. W. MANNING, Treas., N. S.

Denominational Funds.

FROM BEGINNING OF CONVENTION YEAR TILL SEPT. 18TH.
Bass River church, \$1.62; Chester church, \$2.10; Lunenburg church, \$7.90—\$10.13; do Sunday school, \$5.42; Clements-port church, \$2; William Leut, Weymouth church, \$5; Isaac's Harbor church, per District meeting, \$1.05; Goldboro, \$1.75; Canso, \$4.25; Brooklyn Section, Liverpool church, \$8.75; Burlington church, \$4.50; Margaree church, \$12.50; Noel church, \$2.50; Walton church, \$2.50; 2nd Sable

River, \$3; Tatamagouche, \$4; Wilmot Mountain church, \$1.50; Onslow West, \$1; Onslow, East \$1.15; Brookfield church, Col. Co., \$12.35; Oak Bap. church, River John, \$6.64; Kentville, S S, \$4.12; Pugwash church, \$11; do special, \$5; Lockport church, \$27; Tiverton church, \$8; Central Grove church, \$5.15; Jordan Falls church 4.18; Capt. Hibbard, Berwick, \$5; Lower Economy and Five Islands church, \$4. Milton church, Yarmouth, \$16.80; Windsor Plains, \$4.55; New Annan church, \$7.80; Grand Mira church, \$6; Mrs I Whitman Middleton, \$1; Amherst Shore church \$5; Cornwallis street church, \$10; Amherst \$44.40; Lower Canard S S, for native preacher, \$35; Upper Canard, B Y P U, \$1.34; do church, \$25.66; New Germany church \$8. Total \$341.58.
A. COHOON, Treas. Den. Funds, N. S.
Wolfville, N. S., Sept. 18.

Personal.

In the absence of Pastor White of the Main street church, who is taking a short vacation, the Main St. pulpit was supplied last Sunday morning by Rev. G. W. Schurman. In the evening Rev. B. N. Nobles was the preacher at Main Street, and Mr. Schurman had the pleasure of the people to whom he formerly ministered in Carleton.

General Mission Work.

Since writing to MESSENGER AND VISITOR I have labored in Meductic, Canterbury, 1st and 3rd Maugerville, Little River, New Maryland, 1st and 2nd Springfield, Bellisle Creek, Kars, St. Stephen, Coverdale, Woodstock, Richmond, Bristol, East Florenceville, Benton, that is I have preached in all the above places. 3 candidates were baptized others I believe converted. Bro. Rogers expects to baptize at Little River soon; I begin work now at Cardigan and Woodlands, York Co. A. H. HAYWARD.

BECAME A TOTAL ABSTAINER.

Miss Agnes Weston, temperance queen of the Royal Navy, tells why she became a total abstainer. She had assembled a number of men at a temperance meeting, and was delighted to see a sweep come slyly towards her. He was a desperate drunkard, well known for his cruelty when under the influence of drink. To enlist him on the side of temperance had been her prayer for a long time, so she welcomed him eagerly. The sweep looked up in her face with the pen already wet, "If you please, Miss, be you a total abstainer?" She replied, "I only take a glass of wine occasionally, of course in strict moderation." "Well," said the sweep, laying down his pen, "I think I will do just as you say, and take a glass sometimes in moderation." That very night Agnes Weston signed the pledge. So did the sweep. In quite two different senses she made "a clean sweep."

LORD SALISBURY.

The New York Tribune's London correspondent says the illness of Lord Salisbury is not trivial at his age although his medical attendants seek to minimize it and prevent anxiety. He looked old and worn when he left London, and his friends have been commenting for twelve months upon the rapidity with which he was aging. Members of his family have persisted in declaring that official responsibility kept him up, and that he would feel the lack of its stimulus after retirement. Lord Lansdowne has been so successful in the Foreign Office, both in the management of diplomatic affairs and in conducting functions of state, that Lord Salisbury is no longer missed there, but the government has lost prestige since the change of prime ministers. Mr. Balfour has received from Lord Salisbury a fatal political legacy in the Education Bill. Nonconformist opposition to it is increasing every week, but the unpopularity of the measure may not prevent its passage in October by large majorities. Nobody who is in touch with the ministry of the day suspects that Mr. Balfour is riding for a fall, and that a general election may come at an unexpectedly early date. What is more probable is a gradual increase of official staidness and the rapid exhaustion of Mr. Balfour's reputation as prime minister.

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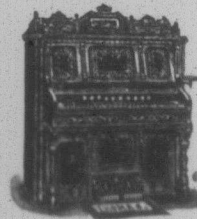
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BRANCH HOUSE, 12 and 14 St. John St., MONTREAL.
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BIRTHS.

SLOAT.—At the Baptist Parsonage, Milton, Queens Co., N. S., Sept. 13th, to the wife of Pastor H. B. Sloat, a son.

MARRIAGES.

FALT-FRASER.—At Antigonish, Sept. 3rd, by the Rev. W. H. Robinson, A. Mardell Falt of Antigonish to Tina Catherine Fraser of Tefford, Pictou Co.

BISHOP-BISHOP.—At the residence of the bride's sister, Mrs. R. O. Chisolm, Lower Canada, Sept. 15th, by Rev. D. E. Hatt, Evelyn Bishop of New Minas to William Oldridge Bishop of Greenwich Hill, King's Co., N. S.

REID-ADAMS.—At the Baptist Parsonage, Springhill, N. S., on Sept. 17th, by Pastor H. G. Estabrook, David S. Reid to Annie A. Adams only daughter of Prof. Joseph and Mrs. Adams formerly of Windsor, N. S.

MARSHALL-SABEAN.—At New Tusket, Sept. 15th by Rev. J. T. Eaton, Capt. Richard V. Marshall of Weymouth to Laura, daughter of the late Geo. Sabean Esq.

LANGFORD-CROMWELL.—At Danvers, Digby County, N. S., Sept. 17th, by Rev. J. T. Eaton, Bizo L. Langford to Fannie Annettie, daughter of Charles Cromwell Esq.

COOK-COOK.—At Arcadia, Sept. 16th, by Pastor E. J. Grant, Capt. F. G. Cook of Central Chebogue to Mrs. Emma J. Cook of Sand Beach.

OKES-BRUCK.—At Lawrencetown, N. S., Sept. 4th, by Rev. W. L. Archibald, Mervad P. Oakes of New Albany, N. S., to Minnie V. Bruce of Granville, N. S.

FULLERTON-HOLDSWORTH.—At the Baptist church, Digby, N. S., Sept. 4th, by Rev. F. H. Beals, Aubrey W. Fullerton, journalist of Toronto, and Jenny L. Holdsworth of Digby.

GATES-ANDERSON.—At the Baptist church, Chester Basin, Sept. 4th, by Rev. M. B. Whitman, Charles Gates of Halifax, N. S., to Zillah May, daughter of W. M. Anderson of Chester Basin.

CROSS-WILLNEFF.—At the residence of the bride's parents, Big Tanook, N. S., Sept. 13th, by the Rev. Jas. A. Porter, Mr. Siney Cross to Bessie B. Willneff, both of Big Tanook, Lun. Co., N. S.

KINGSTON-KRITH.—At the home of the bride's parents, George Keith, Lower Ridge, Sept. 17th, by Pastor J. W. Brown, Wilford Kingston of New Canada to Ray Keith.

LEWELYN-WELCH.—At the Baptist Parsonage, Parrabore, Monday Sept. 1, by the Rev. D. H. MacQuarrie, Clarence H. Lewelyn and Jennie Welch both of Parrabore, N. S.

CAMPBELL-SHERWOOD.—At Campbell Settlement, Kings county, Sept. 11, by Rev. J. D. Wetmore, Oscar Campbell to Mrs. Carolyn Sherwood, both of Sussex, Kings county.

TAYLOR-PULSIFER.—At Wittenberg, at the residence of Mr. James Pulsifer, brother of the bride, on the 17th inst, by Pastor A. K. Ingram, Henry J. Taylor of Charwood, Halifax county and Edith M. Pulsifer of Wittenberg, Colchester county, N. S.

JOHNSON-THOMPSON.—At the "Elmest" Great Village, Sept. 10, by Rev. C. H. Martell, Truman Johnson and Kathryn Isabella Thompson, New York.

ACKLES-MATHEWS.—At the Baptist parsonage, Sept. 18, by Rev. C. H. Martell,

Samuel Ackles, Glace Bay and Edith Mathews, Debert.

DAVIS-VAUGHAN.—At the residence of the bride's parents, Windsor, Sept. 16th, by Rev. G. O. Gates, James D. Davis, boot and shoe merchant and Mammie A., daughter of Mr. and Mrs. John L. Vaughan, all of Windsor, N. S.

DAVIS-BEACH.—At the residence of the bride's parents, Hone-dale, Charlotte Co., on Wednesday, Sept. 3rd, by the Rev. C. J. Steeves, Lilton H. Davis to Annie Beach.

LOWERISON-DAVIDSON.—August 11th, at the residence of the bride's parents, by Rev. G. A. Lawson, Percy W. Lowerison of Bass River, N. S. (formerly of Mt. Whatley, N. B.) to Ida E., daughter of Edmund Davidson, Esq., of Portauquique Mountain, N. S.

THOMPSON-BROWN.—At the Baptist parsonage, Bass River, N. S., Aug. 13th, by Rev. G. A. Lawson, Andrew Thompson of Bass River, N. S., to Mrs. Minnie Brown of Great Village, N. S.

ROBBY-ARMSTRONG.—At the residence of Albert Armstrong, Esq., of Perth, on Sept. 16th, by Rev. R. W. Demmings, Lewis H. Robey of Lowell, Mass., and Ada L. Armstrong of Perth, Victoria county, N. B.

MALLORY-DEWITT.—At the parsonage, Andover, Aug. 24th, by Rev. R. W. Demmings, Eurique Mallory and Mae DeWitt, both of Presque Isle, Me.

PULCIFUR-SKIDGEL.—At the parsonage, Andover, Sept. 18th, by Rev. R. W. Demmings, Lee V. Pulcifer and Jessie M. Skidgel, both of Mapleton, Me.

PIKE-JRWETT.—At the residence of Daniel Pike, Temperance Vale, Sept. 17, by W. Artemas Allen, James Pike, Temperance Vale, to Sarah Jewett of Lower Caverhill, both of York county.

DEATHS.

STEVENS.—At Alpaena, N. S., Sept. 15, after a lingering illness, Andrew Stevens, aged 54 years.

JOHNSON.—Geo. Johnson departed this life at Farmington, New Germany, Sept. 14, aged 60. He died happy in the Lord. The widow and family have our sincere sympathy in their loss.

HAYWARD.—At Coldstream, Carleton county, Sept. 10, of cholera infantum, John Wetmore, aged 10 months, son of Clarence and Lillian Hayward. We dare not wish them back whose angels do always behold the face of the Father.

MANN.—Entered into rest at Baillie, Charlotte county, Sept. 15th inst, Sarah A. Mann, aged 66 years, leaving three sons, Dr. Fred Mann of Houlton and Andrew and Bertram at home. "Blessed are the dead that die in the Lord." They rest from their labors, and their works do follow them."

STEWART.—Suddenly on the 9th, at Coldstream, Carleton county, Victoria Stewart was called from our midst at the age of 18 years, leaving a loved sister and the aged grandfather and grandmother, who took her into their hearts and home, when she being scarce more than an infant, her parents both were called to resign all that earth contained for them and pass into the great beyond. May God comfort the sorrowing.

WEDLETON.—At her late residence, Main St., Yarmouth, N. S., Sept. 10th, Caroline M., the faithful and beloved wife of James B. Wedleton, peacefully fell asleep in Jesus, aged 69 years. A husband, three sons, and five daughters are left to mourn the loss of a devoted Christian wife and mother. The deceased was baptized by Pastor Angel many years ago, and at the time of her departure was a valued member of the Temple church of Yarmouth.

CHUTE.—On the afternoon of Sept. 4th, in the 84th year of his age Jacob Chute entered into rest. Our departed brother for some years had been suffering from the infirmities of old age and unable to visit the house of God. He was a member of the Baptist church at Hampton, N. S., and for a number of years its clerk. For some time he has resided with his daughter in Bridgetown, on the Lord's day he was laid away to rest at his old home in Hamp-

ton. He was a good man and highly respected by all who knew him.

MACNEILL.—Marshalltown, N. S., Sept. 4th, after 7 weeks severe illness, patiently borne, Sophia S. MacNeill, beloved wife of J. C. MacNeill, aged 64 years. Sister MacNeill was baptized by Rev. L. B. Gates 38 years ago and united with the St. Mary's Bay church. She loved God and delighted in his service. During her illness she often talked of God's goodness, and said, he has wrapped his robe of righteousness around me, and all is peace, sweet peace. She leaves a husband, one son and a daughter to mourn their loss. May the Lord comfort and sustain them.

BAGNALL.—At Central Bed-que, P. E. I., on the 19th inst, Helen, wife of Samuel Bagnall aged 75 years. Early in life our sister professed faith in Jesus and united with the Bedeque Baptist church, where she continued a consistent and useful member. She was a woman of fine disposition and of unusual intellectual and moral strength. The mother of a large family, her life was marked by many burdens and sorrows, but these seemed only to bring her more manifestly into the fellowship of Jesus. Her last days were marked by much suffering but continued cheerful and resigned to the Divine will. Hers was the unflinching consciousness of a glorious immortality through Christ. An aged husband and several children survive her.

DELONG.—On Sept. 9th, at Chester Basin, Eliza, widow of the late Deacon Albert Delong of New Germany, aged 75 years. After losing her husband she had moved to this place to spend her remaining years with her only daughter in her old home, but only sixteen days were allotted to her. Stricken down with pneumonia, death claimed its victim after a sickness of only a few days. A faithful wife and mother and a devoted Christian worker has passed on to join the ranks of the redeemed in glory, leaving behind one daughter, four sons, three sisters and one brother besides grandchildren, all of whom have the heartfelt sympathy of the community in their sad loss. Her remains were laid beside those of her first husband in the Chester cemetery.

GIFFIN.—At Lewis Head, Shelburne Co., Aug. 27, in the 64th year of his age, Brother Thomas D. Giffin passed peace-

fully to his heavenly home. Bro. Giffin had been ill for a number of months and during his last days was a great sufferer, but a patience born of strong faith in God sustained him, and during all his tedious illness he was never heard to complain. Converted early in life he united with the Lewis Head church and to the end of his earthly pilgrimage remained an earnest, consecrated follower of Jesus. His presence at the church services was a veritable benediction and his testimonies had the ring of sound faith. For a number of years he had been clerk of the church, and he was a valuable officer. In his death the church loses a devoted member and the community a valued citizen.


BURKE.—At 10 o'clock on the morning of the 25th of August, Mr. Simeon Burke of Woodville passed away. He was born at Brookfield, Queens Co., N. S., in the year 1833, when a young man he removed to King's Co., where he married Miss M. E. Killcup of Woodville. For a number of years he has lived in Bridgetown, N. S., and while on a visit to his old home in Woodville he was stricken down with the sickness that terminated his life. During the last days of his life, he was much comforted by the consolations of the Gospel, and looked forward to the joys of the better land. He found much consolation in singing "There's not a friend like the lowly Jesus, no not one." The word of the Lord was also a strong tower to him during his last hours on the earth. He was a quiet upright man, a kind friend, a good neighbour and a much respected citizen. He leaves behind him a wife to mourn her great loss.

Smallpox re-appeared in Nashua, N. H., after the city had been free of infection for a month. The Board of Health is worried over the cases, which are well developed.

Malcolm Fraser, shot at Caledonia, C. B. Thursday night, died Friday at St. Joseph's Hospital. He was a descendant of one of the Wolfe's veterans who settled on the banks of the St. Lawrence. The man who shot him was named Charboneau, no Razzeas, as first reported. He is in jail, refuses food and will not talk. The preliminary investigation will take place on Monday.

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

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

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TRY VIM TEA but once and our advertising as far as you are concerned will not be necessary. **VIM TEA Lead Packets Only.**

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

NOW REST, MY HEART.

Now rest, my heart!
 Canst thou by fretting keep the day
 From sleeping in the arms of night,
 Or make one sunbeam longer stay,
 Or bring one clouded star in sight?
 Thou canst not keep life's pain away
 From that soul dearer than thine own,
 But thou canst trust each sorrow may
 Bring blossoms where thorns might
 have grown.
 Now rest, my heart!
 Now rest, my heart!
 Two angels wait to give thee peace.
 Remembrance with past blessing,
 brings
 Assurance that good will not cease.
 Forgetfulness hath healing wings.
 These with thy true companions be,
 And hearts with burdens more than
 thine
 May feel the love that shelters thee,
 And seek the rest that is divine.
 Then rest, my heart!
 —Myra Goodwin Plantz.

A PRAYER.

So fill us with thy Spirit, O Lord, that we, passing from one thing to another, may go from strength to strength; everywhere full of thy praise, everywhere full of thy work, finding the joy of the Lord to be our strength; until the time when the work of this world shall close, and the weary hours shall come to an end, and darkness shall come, and our eyes shall rest for a while; then give us an abundance entrance into life eternal, through Jesus Christ our Lord, Amen.—George Dawson.

LIVE IN THE OPEN.

It is both a daring and a dangerous thing to try to live secretly for Christ. It breaks off the sprouting tendrils of the new life, and so there can be neither bud, blossom, nor fruit. A light shut up tight in a lantern only soots and burns that which contains it. So it is with the soul. It is its nature to shine forth, but turned back upon itself it dims and dies. There are some in every congregation who are trying in a half-hearted sort of way "to be good." That is too indefinite. There are no sharp outlines to it. It does not mean anything that is humble or heroic. The result in almost every such case is disastrous.—E. P. Ingersoll.

NOT COMMON PEOPLE.

"The common people heard him gladly." That phrase may be misleading. What Mark says is not that the "common people" but that the "much people heard him gladly." He does not mean to refer to a lower class of people. The Bible never calls this sort of people common, and it was not the lower class of people that came to Christ in the crowds. There was the Pharisee, the Sadducee, the ruler, the publican, the poor man—all classes were drawn to him. Where he came caste straightway melted away. When he came into Simon's house, the poor harlot, who had never crossed the threshold before, went right in and came to his side. For this reason Jesus can no more be the head of a labor church than of a capitalist club. He has nothing to do with men in sections. He deals with man as man, and when he looked upon the crowds he did not see a Pharisee or publican. He saw a man, a son of God by creation. He saw as God saw.—Rev. G. Campbell Morgan.

LIFE.

The period of life is brief,
 'Tis the red of the red rose leaf,
 'Tis the gold of the sunset sky,
 'Tis the flight of a bird on high.
 But one may fill the space
 With such an infinite grace,
 That the red will tinge all time,
 And the gold through the ages shine;
 And the bird fly swift and straight
 To the portal of God's own gate.
 —Selected.

CHARITY OF SPEECH.

Charity of speech is as divine a thing as charity of action. To judge no one harshly, to misconceive no man's motives, to believe things as they seem to be until they are proved otherwise, to temper judgment with mercy—surely this is quite as good as to build up churches, establish asylums, and found colleges.

Unkind words do as much harm as unkind deeds. Many a heart has been wounded beyond cure, many a reputation

has been stabbed to death, by a few little words.

There is a charity which consists in withholding words, in keeping back harsh judgments, in abstaining from speech, if to speak is to condemn. Such charity hears the tale of slander, but does not repeat it; listens in silence, but forbears comment; then locks the unpleasant secret up in the very depths of the heart. Silence can still rumor; it is speech that keeps a story alive, and lends it vigor.

It is in the kind and gentle heart that charity abides with the peacefulness of a dove. There it makes its home, and, by the word withheld and the kindly words outspoken, we have the sign of the dove of peace nesting in the heart. For kind words are like "apples of gold in pictures of silver."

The heart that is filled with bitterness will give vent to it in words. It sees nothing bright or beautiful because its vision is clouded. Words are a good test of temper and habit of thought. As "to the pure all things are pure," so to the malicious and ill-tempered all things are black, unlovely and of ill-repute. Words are also the signs of thought, and if the thought be kind and good, the words will be kind and gentle, free from malice and uncharitableness. There is nothing that so refines the face and mind as the constant presence of good thoughts.

Fitly spoken, words fall like the sunshine, the dew and the summer rain; but when unfilily spoken, like the frost, the hail, and the desolating tempest. Therefore by our words we proclaim what we are.—Humane Journal.

LIFE GIVING LOVE.

Love is life, and lovelessness is death. As the grace of God changes a man's heart and cleanses and sanctifies him, this is the great evidence of the change this is the great difference which it makes: that he begins to grow in love, to lay aside self-seeking, and to live for others—and so he may know that he has passed from death unto life. He may know it even here and now—yes, that great discovery of love, that learning to live for others and finding the grace and gentleness that God is keeping up all over the world—even now it is the way from death to life. Even now it changes homes, it lightens every burden, it brings peace and gladness into the hardest days; it alters even the tone of a man's voice and the very look of his face. But all this, blessed and surpassing as it is, far above all else in the world, still is but the beginning. For that life into which we pass, as God's dear grace of love comes in us and about us, is the very life of heaven.—Francis Paget.

Every Christian worker may know, year by year, if he really desires to know, whether the trust committed to him is being kept. How is it with our evil habits? Are we waging relentless war with them? The soul cannot work in isolation, but Christ is ready to work for the soul if we will let him have his way. His victory is a victory that can only come to us through pain. It is only by surrendering ourselves, by suffering his spirit to fill and drive us, that our consecration can be made perfect. It is only as we enter into his willing mind that the will of God can be done within us, and that means very much more in the way of sacrifice than we yet conceive. One day in which we yield our will to him is of more value than years of toiling self-will.—Ex.

The greatest homage we can pay to truth is to use it.—R. W. Emerson.

If a good face is a letter of recommendation, a good heart is a letter of credit.—Lord Lytton.

Thou canst not tell how rich a dowry sorrow gives to the soul, how firm a faith, and eagle sight of God.—Dean Alford.

MESSRS. C. C. RICHARDS & CO.

Gentlemen,—In June '98 I had my hand and wrist bitten and badly mangled by a vicious horse. I suffered greatly for several days and the tooth cuts refused to heal, until your agent gave me a bottle of MINARD'S LINDMENT, which I began using, and the effect was magical. In five hours the pain had ceased, and in two weeks the wounds had completely healed and my hand and arm were as well as ever.

Yours truly,

A. E. ROY,
 Carriage maker, St. Antoine, P. Q.

A LETTER FROM THE PLANTATION

La Finca de SAN SILVERIO EL OBISPO

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

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

TUXTEPEC, OAX., APRIL 22ND, 1902.

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

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

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

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

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

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

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

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

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

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

Yours very truly,

MAXWELL RIDDLE.

Paid 7 per cent. January 2, 1902. 4 per cent. Guaranteed

OBISPO RUBBER PLANTATION COMPANY

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

INTEREST AND DIVIDENDS COMMENCE IMMEDIATELY.

Simply cut out this coupon and mail it to us with your name and address, or write to us for prospectus, pamphlets, and book of photographs showing progress already made on the Obispo Plantation.

To JOHN A. BARNES, Treasurer.

MITCHELL, SCHILLER & BARNES, INC.
 EXCHANGE COURT BLDG., NEW YORK CITY
 Send full information, prospectus, pamphlets and book of photographs, showing progress already made on the Obispo Plantation to

(Signature.)

(Address.)

Date.....

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1119-1121 Exchange Court Building,
 NEW YORK CITY.

Permanent representatives for the sale of high class investment securities wanted.

This and That

A SHAGGY NEWSBOY.

The railroad ran along one side of a beautiful valley in the central part of the great State of New York. I stood at the rear end of the train, looking out of the door, when the engineer gave two short sharp blasts of the steam whistle. The conductor, who had been reading a newspaper in a seat near me, arose, and touching my shoulder, asked if I wanted to see a "real country newsboy." "I, of course, answered "Yes." So he stepped out on the platform of the car.

The conductor had folded up the newspaper in a tight roll, which he held in his right hand, while he stood on a lower step of the car, holding on by his left. I saw him begin to wave the paper just as he swung around a curve in the track, and a neat farmhouse came into view, way off across some open fields.

Suddenly the conductor flung the paper off toward the fence by the side of the railroad, and I saw a black, shaggy form leap over the fence from the meadow beyond it, and alight just where the newspaper, after bouncing along in the grass, had fallen beside a tall mullein stalk in an angle of the fence. It was a big, black dog. He stood beside the paper, wagging his tail, and watching us as the train moved swiftly away from him, when he snatched the paper from the ground in his teeth, and, leaping over the fence again, away he went across the fields toward the farmhouse. When we last saw him he was a mere black speck moving over the meadows.

"What will he do with the paper?" I asked the tall young conductor by my side.

"Carry it to the folks at the house," he answered.

"Is that your home?" I inquired.

"Yes," he responded; "my father lives there, and I send him an afternoon paper by Carlo every day."

"Then they always send the dog when it is time for your train to pass?"

"No," said he, "they never send him. He knows when it is train time, and comes over to meet it of his own accord, rain or shine, summer or winter."

"But does not Carlo go to the wrong train sometimes?" I asked with considerable curiosity.

"Never, sir. He pays no attention to any train but this."

"How can a dog tell what time it is, so as to know when to go to meet the train?" I asked again.

"That is more than I can tell," answered the conductor, "but he is always there, and the engineer whistles to call my attention, for fear I should not get out on the platform till we had passed Carlo."

"So Carlo keeps watch on the time better than the conductor himself," I remarked.

The conductor laughed, and I wondered as he walked away, who of your friends would be as faithful and watchful all the year round as Carlo, who never missed the train, though he could not "tell the time by the clock."—Our Dumb Animals.

TO WINE-DRINKING FATHERS.

It is from eight to sixteen that boys begin to break away from parental control, and the restraint of the fireside. It is then that they seem to feel that they know more than they who bore them; it

A CAT'S INTELLIGENCE.

Dumb Animals can Scent Danger.

A cat will refuse to drink coffee but will drink and thrive on Postum Food Coffee. Mrs. Alice Gould of Maywood Ill., says, "Coffee drinking made me very much run down, thin and nervous and I thought I should have to give up my work."

I was induced to try Postum by a friend who suffered four years from severe sick headaches lasting for several days at a time, who said that since using Postum Coffee she had been entirely free from an attack. I found that by making Postum according to directions it was equal to coffee in flavor.

It is now six months since I began drinking Postum and I have gained 18 pounds in weight. It has built me up and I feel like a new person.

We all drink it now, even to the cat, who is the pet of the family and it is funny to see him drink his bowl of Postum Food Coffee every morning. We often try to get him to drink coffee but he has the good sense to refuse it."

is then that they begin to assert the liberty of the street, and taste its delusions, its vices, and its crimes. Said an English jurist of great distinction: "A large majority of all the criminals who are brought before me have been made what they are by being allowed to be away from home evenings between the ages of eight and sixteen." What a testimony is this, dear mothers and sisters! Surely one of the most practical studies in this temperance work is how to keep the young away from temptation, and pleasantly and profitably occupy the evenings.

Guard your own door. There is one sort of a drinking-house that no State enactment can touch, and that is a private house with a decanter in its cupboard. Good friends, guard your own doors with teetotalism! A foolish rich man, who died lately, disinherited his drunken son. In that same will he bequeathed his "wine-cellar" to certain heirs. That father most insanely tempted his own son to drink, and then on his dying bed gave the boy a last kick into open disgrace! The most effectual of all home protection is to guard our own home. From such temperance homes will come the power to close up the public drinking dens.—Cuyler.

OUR PEDESTRIAN PRESIDENT.

In about all our cities good walkers, out for the love of it, for a real constitutional, a clear complexion, and a stock of vigor, are rare. Broadway in New York is perhaps the busiest street in America. But, if you will watch it from five to seven any evening, when men are going home from work, you will find that hardly 1 per cent. of them walk any distance. It is no odd sight to see at times the busiest part of Broadway without a solitary person walking either way between seven and eight of an evening. If you want to find the people, look in the cars. There they are, often jammed in, writhing, uncomfortable, in air that has been breathed over and over till it is close and foul; and there they stay till they get as near home as they can.

United States Senator Lodge is a good walker. He likes a stretch of several miles almost as well as Gladstone did. But the other day, when the senator went out for a two-hour walk with a man named Roosevelt he found that he needed a tow line, that do all he could, and strive to interest him as he might, somehow the Roosevelt man kept getting away ahead.

If every one in the United States was as well developed as our president is, we should be the the most magnificent race the world has ever seen. Trolley cars have not thinned his legs; he has splendid arms, a deep chest, a broad and sturdy back, a masculine neck—in short, an educated body as well as an educated mind and character. He had to work long and faithfully to get that helpful body, with which he can now outwork and outlast most men; and he knows that there is but one way to keep it in fine order, and that is by systematic, vigorous exercise; and so he keeps it up, as Senator Lodge found out.—Christian Endeavor World.

A PUNCTUAL BIRD.

What teaches the little humming-bird that we see in our gardens to travel every spring from near the equator to as far north as the Arctic Circle, leaving behind him, as he does, for a season, many tropical delights? He is the only one of many humming-birds that pluckily leaves the land of gaily colored birds to go into voluntary exile in the north, east of the Mississippi. How it stirs the imagination to picture the solitary, tiny migrant, a mere atom of bird-life, moving above the range of human sight through the vast dome of the sky. Borne swiftly onward by rapidly vibrating little wings, he covers the thousands of miles between his winter home and his summer one by easy stages, and arrives at his chosen destination, weather permitting, at approximately the same date year after year.—Country Life in America.

WHAT POLLY SAYS.

"Blue ribbons may be as pretty as white; Dark hair may be as pretty as light; But a cross little girl who frowns all the while, Can never be pretty as the girls who smile."

—Ex.

FORTY DOLLARS' WORTH OF TEMPER.

Whoever wishes to hear a solemn, almost tearful oration in the evils of losing one's temper should apply to a certain scientific gentleman in Washington, of whom the Star tells a tragic story.

He had a Negro servant who exasperated him by his stupidity. One day when he was more stupid than usual, the angry master of the house threw a book at his head. The Negro ducked and the book flew out of the window.

"Now go and pick that book up!" ordered the master. The Negro started to obey, but a passer-by had saved him the trouble, and had walked off with the book. The scientist thereupon began to wonder what book he had thrown away, and to his horror discovered that it was a quaint and rare volume on mathematics, which he had purchased in London, and paid \$50 for it.

"The next time I feel that it is absolutely necessary to throw things," he exclaimed in his sorrow, "I'll choose something less expensive than a favorite book."

But his troubles were not over. The weeks went by, and Time, the great healer, had begun to assuage his grief, when strolling into a second-hand book-shop, he perceived to his great delight a copy of the book he had lost. He asked the price.

"Well," said the dealer, reflectively, "I guess we can let you have it for \$40. It's a rare book, and I dare say I could get \$75 for it by holding on a while."

The man of science pulled out his wallet and produced the money, delighted at the opportunity of replacing his lost treasure. When he reached home he sat down at the table to gloat over his find, and a card dropped out of the leaves. The card was his own, and further examination showed that he had bought back his own property.

"Forty dollars' worth of temper? Huh, I think I shall mend my ways!" he was overheard to say. His daughter, who tells the story with glee, declares that the Negro servant is positively worried over the sunny disposition of her father. He feels that the worthy man must be ill.—Youth's Companion.

When we are alone, we have our thoughts to watch; in our family, our tempers; and in society our tongues.—Hannah More.

THE VALUE OF CHARCOAL.

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

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

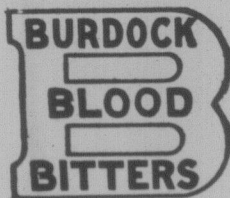
Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system. Charcoal sweetens the breath after smoking drinking or after eating onions and other odorous 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 the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting 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 their 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 some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."



Is a purely vegetable System Renovator, Blood Purifier and Tonic.

A medicine that acts directly at the same time on the Stomach, Liver, Bowels and Blood.

It cures Dyspepsia, Bilioousness, Constipation, Pimples, Boils, Headache, Salt Rheum, Running Sores, Indigestion, Erysipelas, Cancer, Shingles, Ringworm or any disease arising from an impoverished or impure condition of the blood.

For Sale by all Druggists.

INVESTMENTS.

SAFE—PROFITABLE.

STOCK—with 6 per cent dividend

DEBENTURES—drawing 5 per cent interest

DEPOSITS—Taken 4 per cent interest

SAVINGS STOCK—4 1/2 per cent allowed Accumulating rapidly

LOANS—Made on favorable terms.

THE SUN SAVINGS AND LOAN COMPANY
Confederation Life Building, Toronto
W. VANDUSEN, AMBROSE KENT, PRESIDENT. VICE PRESIDENT
W. PEMBERTON PAGE, MANAGER.

The TOILET IS INCOMPLETE WITHOUT POND'S EXTRACT

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

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

COWAN'S

PERFECTION

Cocoa.

It makes children healthy and strong.

WANTED.

In Connection with our Schools at Wolfville.

2. A man and his wife to work in Acadia Seminary, the man to do the work of a man servant and the woman to do laundry work.

3. Two girls to work in dining-room of Acadia Seminary.

For full particulars as to terms, duties, etc., write to the undersigned.

A. COBURN, Sec'y Ex. Com. Wolfville, N. S., July 1.



Mothers' Help.

Every wearied mother finds in Surprise Soap those qualities which rob wash day of its terrors.

It does the work in half the time of other soaps; it makes the clothes clean and wholesome; it allows the housewife plenty of time to attend to other important duties.

Surprise Soap contributes more to the sum total of domestic happiness than any other article that enters the household.

For best results, follow the directions on the wrapper.

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

Wanted Everywhere

Bright young folks to sell Patriotic Goods. Some ready, others now in preparation in England.

Address to-day the

VARIETY MFG CO.

Bridgetown, N. S.

Individual Communion Service.

Henry M. King, D. D., of Providence, says: "The ordinance is a spiritual joy NOW to many who shrank from it before."



Made of several materials, with or without handle.

Write for particulars.

American Baptist Publication Society, 24 and 258 Washington Street, Boston, Mass. Geo. H. Springer, Mgr.



Made of Steel Composition for Churches, Chapels, Schools, &c. In tone like Bronze Metal Bells but at much less cost. Catalogue sent free. THE ORIO BELL FOUNDRY, CINCINNATI, O.



CHURCH BELLS
Chimes and Peals,
Best Superior Copper and Tin. Get our prices.
MOSHANE BELL FOUNDRY
Hartford, Conn.

A North Sydney despatch says: Ernest Kidston, the only Cape Bretonian who went north on the Windward, is staying with friends in this town. His interest in the expedition was so great that he left a lucrative position in Boston and through friendship with an engineer obtained a position as oiler on the Windward. He was much in company with Dr. Dedrich, of whom he speaks in the highest terms. "There is not a truer man in the world," says Mr. Kidston. He stayed north all winter after the rupture with Peary, because he deeply felt the solemn trust devolving on him to look after the physical health of all for whom he was responsible to the Peary Club and would let no personal feeling swerve him from duty." In Kidston's opinion Dr. Dedrich would stand an excellent chance of reaching the pole, as he has learned to subsist entirely on the food of the Eskimos, which Peary does not attempt to do.

A nine-year-old son of Warren Haley, and the seven-year-old daughter of Edwin Thompson, of Buxton, Maine, died on Wednesday, and the physicians pronounced the disease to be black diphtheria.

Generals Botha, Delare and DeWet arrived at Antwerp on Friday and were received with great enthusiasm by crowds of people, estimated to have numbered 300,000. The demonstration was not marred by a single anti-British cry.

News Summary.

Sir Wilfrid Laurier will on October 7 open the new produce exchange in Liverpool.

The Canadian Pacific is considering the advisability of putting two daily trains to the coast next year.

A meeting of the cabinet council has been called for Friday at Ottawa. The date of Thanksgiving day will be set.

Sir John Bourinot's health manifests wonderful improvement during the past few days, and strong hopes are now entertained for his recovery.

Lord Salisbury telegraphs his illness is not so serious as to warrant his family going to Lucern, Switzerland, where he is detained by an attack of gout.

The suffering in New South Wales attendant upon the recent droughts has resulted in the passage through both houses of Parliament of a bill appropriating \$1,000,000 a year for five years to be expended in the conservation of water and irrigation of the country districts.

Llewellyn Coal Co. (Shamokin, Pa.) has granted a ten per cent. increase and an eight-hour day to their men. Thirty men of the Royal Oak colliery, owned by the Llewellyn Co., went back to work, but they were persuaded to go home and wait until the other and larger companies announced concessions. It is believed among the miners that the strike is really ended, and that the surrender of the other coal companies is merely a question of a very short time.

The Montreal express over the Grand Trunk, bound toward Portland, killed three people at the crossing at West Pownal, Me., on Friday. The train struck the team at the crossing and completely demolished it. The occupants, Abel Bowie, his sister and daughter, were thrown from ten to twenty-five feet, and the women were picked up dead. Mr. Bowie lived about an hour.

Marie Henriette, Queen of the Belgians, died suddenly at Spa, Belgium, Friday night. Neither her husband, members of her family nor her Majesty's doctor were present at the time of her death. She was seated at a table eating a light lunch when she was seized with an attack of syncope. Queen Marie Henriette was a daughter of the late Archduke Joseph of Austria. She was born Aug. 23, 1836, and was married Aug. 22, 1853, to Prince Leopold of Belgium.

A special order issued Friday by Earl Roberts, commander-in-chief, says that his experiences in South Africa brought to him a realization of the fact that British soldiers cannot yet take the fullest advantage of the admirable weapons furnished them. Earl Roberts criticises British officers for their lack of interest in shooting practice, and reminds them that their tactics are likely to fall if the superiority of fire is not established. In conclusion the commander-in-chief promises to hold general officers responsible for attaining a firing standard of the highest efficiency, and says that hereafter no other will be considered satisfactory.

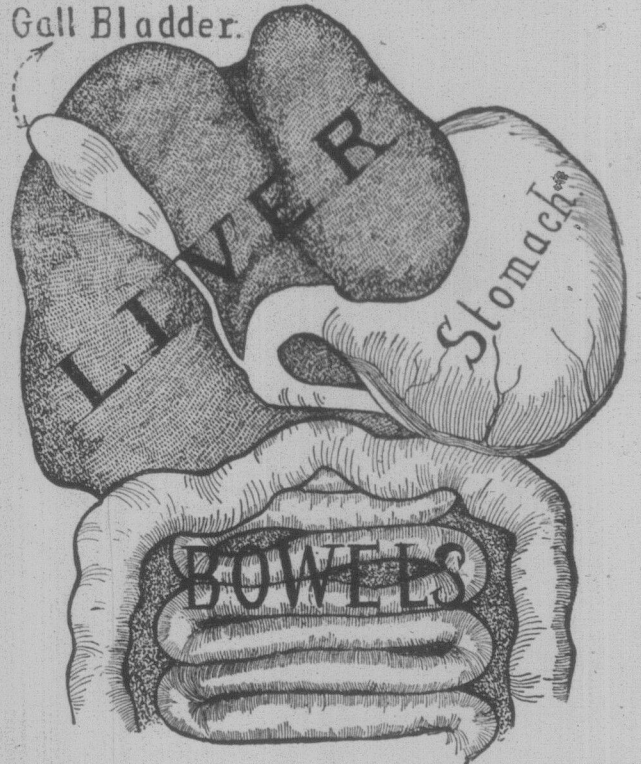
An unknown walked into the Canadian Bank of Commerce at Skagway on Tuesday, a revolver in one hand and a dynamite bomb in the other, and demanded \$20,000, threatening to blow all into eternity. Cashier Pooley and Teller Wallace were the only other men in the bank. Wallace ducked to get his gun and ran quickly to the back of the room, calling for Pooley to do the same. "No you don't!" yelled the man, and he dropped the bomb. The clerks had just gotten out of the window. The bank was wrecked. The robber's head was smashed and one arm was torn off. The dynamite died without regaining consciousness. The bank lost about a thousand dollars in gold dust, which was lying on the counter.

The national convention of negro Baptists, which met in the Shiloh Baptist church, Birmingham, Ala., three days ago, came to an abrupt and awful termination Friday night in a panic caused by a fight between two men in the rear of the edifice. Brooker T. Washington, of Tuskegee; W. H. Counsel, of Normal, Ala.; and R. R. Wight, of Savannah, three of the most prominent educators of the race, were on the programme to speak and the church was crowded, when suddenly the audience was thrown into a panic by a conflict between two men over a cause which is as yet unknown. There were cries of "fight, fight," which the assembled throng took for the more terrifying alarm of "fire," and a wild rush was made for the exits. A reporter at 10 p. m. counted 78 dead bodies. As many as 80 injured have been reported. Principal Washington was not hurt.

CHRONIC CONSTIPATION

Opens the System to all Epidemic Diseases

Gall Bladder.



Next to the blood the most important fluid in the body is BILE. This is why the Liver is the largest organ in the body. Without Bile our food would decay in the stomach and bowels. We would soon die from the poison generated by the decay. But the Liver, when in health, keeps pouring Bile into the bowels. The Bile is nature's great Purgative. It is more. It is NATURE'S GERMICIDE. As soon as it touches the food in the bowels it makes it wholesome and sweet. It stops decay, destroys all poisons, kills all germs of disease. Healthy Bile is our best protection against disease of all kinds. It kills the germs and forces them out of the system before they can do harm.

Anybody whose Liver is in thoroughly good working order can go safely through any epidemic without catching it. The germs may enter the system, but they are killed before they can do any harm. Where does the Liver get the Bile? It manufactures it from certain strong chemical elements in the blood. When the Liver is diseased it can't do this. These chemicals are very powerful. They aren't meant to stay in the blood. If they are kept there they make it weak and poor. Then the blood tries to get rid of them by forcing them through the pores of the skin. The complexion grows a dirty yellow. Disgusting pimples appear. The perspiration has an unpleasant odor. The breath grows bad. The eyes get dull. The whole body becomes weak and sluggish. Meanwhile the bowels, not having enough Bile to keep them working, become irregular in action. CONSTIPATION appears. The food stays too long in the body. It decays and poisons the blood. The whole body is weakened, and the victim falls a ready prey to the next disease he meets.

The only way to cure this is to put the Liver again in order. Purgatives will not do this. They don't touch the Liver. They only work in the bowels and force out whatever little Bile there is there. Purgatives produce an operation of the bowels but they leave the sufferer worse off than before. The Constipation always comes back unless the CAUSE is removed. The most common cause of Chronic Constipation is Catarrh mucus which has clogged the Liver. Doctors don't know this. Those few who suspect it don't know how to treat it. I DO I have made a special study of it for years. Under my treatment the Liver itself is cleansed. It begins at once to work on the blood. The blood grows clean and pure again. It is able to gain strength from the food. The ugly disgusting pimples disappear. The complexion clean and fresh. The eyes brighten. The breath sweetens. New strength leaps through all the body. Rest of all the cure is permanent.

Below are some of the more common symptoms of Catarrh of the Liver. Remember if you haven't Bile enough your strongest defence is down. YOU ARE LIABLE TO CATCH THE NEXT DISEASE YOU ARE EXPOSED TO.

Symptoms of Catarrh of the Liver.

This condition results from the Liver being affected by Catarrh extending from the Stomach into the tubes of the Liver.

- 1—Are you constipated?
- 2—Is your complexion bad?
- 3—Are you sleepy in the daytime?
- 4—Are you irritable?
- 5—Are you nervous?
- 6—Do you get dizzy?
- 7—Have you no energy?
- 8—Do you have cold feet?
- 9—Do you feel miserable?
- 10—Do you get tired easily?
- 11—Do you have hot flashes?
- 12—Is eyesight blurred?
- 13—Have you a pain in the back?
- 14—Is your flesh soft and flabby?
- 15—Are your spirits low at times?
- 16—Is there a bloating after eating?
- 17—Have you a gurgling in bowels?
- 18—Is there throbbing in stomach?
- 19—Is there a general feeling of lassitude?
- 20—Do these feelings affect your memory?
- 21—Are you short of breath upon exercise?
- 22—Is the circulation of the blood sluggish?

If you have any of the above symptoms mark them and send them to me. I will diagnose your case absolutely free and tell you just what to do to be Permanently Cured. Then you can defy Smallpox, Diphtheria, Cholera, Fevers or any epidemic that is raging. A LIVER SPECIALIST SPRINGFIELD, 7 to 13 DANE ST., BOSTON.

Steamer Virginia Lake, at St. Johns, from Labrador, reports the loss of ten fishing schooners with their cargoes of fish and their outfits during the last fortnight. The crews of the lost schooners were saved and brought to St. Johns by the Virginia Lake.

Lord Salisbury, who at present is in Switzerland, is ill and confined to his bed. Lord Salisbury has been toning the health resorts of Southern Europe for several weeks. For some time past his health has been gradually falling.

If You Like Good Tea Try RED ROSE.